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The Methodist Woman

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Cover: The cover is the Seal of the Board of Missions of THE METHODIST CHURCH which also appears on the 1960 *Prayer Calendar.*
Line Drawings by Mr. Robert Schwing

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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

Missionary Honored

What honors should go to one who has given forty years of service abroad? There might be many answers to this question, depending on the time and occasion. However, Japanese are masters of this art and when Mabel Whitehead, president-emeritus of Seiwa Junior College for Christian Workers, retired, there was ample opportunity to display it.

The day was called "Thanksgiving for Miss Whitehead." November 16 dawned bright and glorious to set the stage for the auspicious occasion. On this date friends from far and near together with students and alumnae gathered to pay homage to their beloved friend and teacher. It is natural for friends of long standing and students to honor a beloved teacher, but Mabel Whitehead's influence extended far beyond the boundaries of classroom or school. Often she brought community interests into the school and those of the school into the community, creating a spirit of good will in church and government circles, exerting positive Christian influence wherever she moved. She was instrumental in raising the educational standards of the college and deepening the lives of the students, sending them forth with a new vision of service to God and man. Was it any wonder that the national, prefectural, and city governments took cognizance of such a person? It was time to give honor to whom honor was due, and Mabel Whitehead was showered with them.

In the opening service of praise and thanksgiving to God for her life and in the tributes paid by many friends representing the alumnae, the Association of Christian Schools, the missionaries, the United Church of Japan, and Seiwa College where she has given so much of herself, the accomplishments of years of devoted service for Christ in Japan were recounted. The Governor of Hyogo Prefecture served as the Emperor's representative in presenting the "Fifth Order of the Sacred Crown." He also presented the International Culture Award from the prefecture. The Mayor of Nishinomiya presented a citation in recognition of the many local contributions she has made.

Following the formal presentation of these honors and a drama depicting significant events in her life, guests enjoyed a tea given by the college. The alumnae dinner brought the day's events to a close. Mabel Whitehead's years of active service in Japan may have terminated in 1959, but her life and influence will continue to bless those she has served throughout the years.

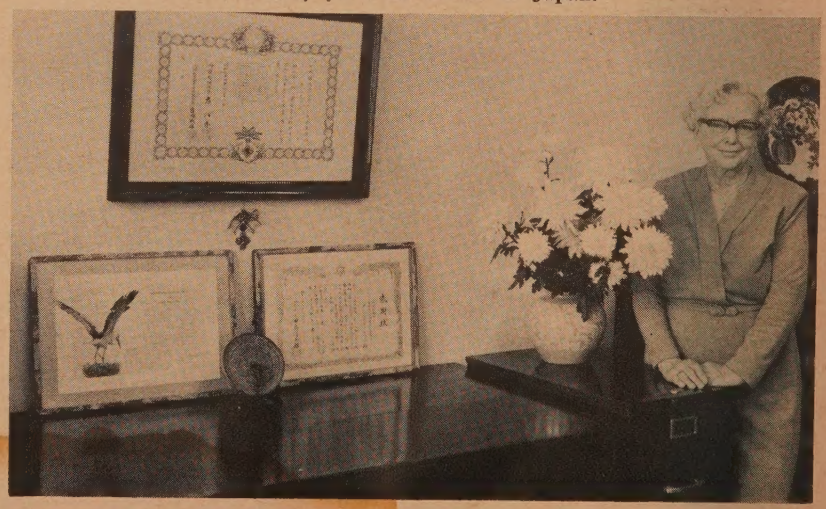
SALLIE E. CARROLL,
Teacher in Seiwa College for Christian Workers
Nishinomiya, Japan

TIXO NGOBUBELE BAKO

(South African Hymn in the Xosa language)

Let the Good News e'er be told; Let
Ma li ha-mbe e li li zwi ma zi
all the na - tions hear it, Til
li ve zon ki zi zwe li de
all have heard and known it, Through -
li fu - ndi se bo - nke a ba
-out the whole wide earth!
se nda we ni zon - ke

Miss Mabel Whitehead pictured with the citations and awards bestowed on her for forty years of service in Japan.



A Service of Prayer FOR AFRICA

arranged by
RUTH M. HARRIS

Notes to the Leader:

Before the Service of Prayer for Africa begins, there should be an informal period to learn the two hymns from Africa. Those responsible for teaching them should have opportunity to become thoroughly familiar with the songs in advance. It is important that the songs be taught *before* the service, not during it.

***South African Hymn:* This hymn was sung by Miss Mina Soga of Cape Province, South Africa, when she toured throughout the United States several years ago. It is in the Xosa language.**

***Bantu Hymn:* This "Prayer for Africa" is widely known in Africa. It was written by a Methodist minister in South Africa. It is sometimes referred to as the Bantu national anthem and is frequently sung with great fervor representing the spirit of new Africa.**

SILENT PRAYER

THE CALL TO WORSHIP

O be joyful in the Lord, all ye lands:
Serve the Lord with gladness:
Come before His presence with singing.

THE SCRIPTURE READING

The first recorded African conversion

Then Philip opened his mouth, and beginning with this Scripture, he told the Ethiopian eunuch the good news of Jesus.

And as they went along the road they came to some water, and the eunuch said, See, here is water. What is to prevent my being baptized?

And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.

And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing.

Acts 8:35-39

There are no racial divisions in Christ's new creation

For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end.

Ephesians 2:14-16

St. Paul's Thanksgiving for Christians young in the faith

We give thanks to God always for you all, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ.

For we know, brethren beloved by God, that he has chosen you; for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction.

1 Thessalonians 1:2-5[1]

SOUTH AFRICAN HYMN (Page 4)

Tixo Ngobubele Bako
Ma li ha-mbe e li li zwi
ma zi li ve zon-ki zi zwe
li de li fu-ndi se bo-nke
a ba se nda we ni zon-ke

(translation)

Let the Good News e'er be told;
Let all the nations hear it,
Till all have heard and known it,
Throughout the whole wide earth!

MEDITATION: In this day of revolutionary changes, in this day of new Africa, what new forms of obedience is the Church called upon to make in order to witness to what God is doing in Africa today?

In the light of the Scripture readings, let us think about the meaning of the church in Africa and in America today:

What does it mean to be the new creation? the Body of Christ? ambassadors of reconciliation?

In a world of broken relationships, broken by barriers of race, of ideology, of creed, how can Christ's Church witness to His reconciling love, to the New Creation in which the hostility has been brought to an end?

Can we truly be reconciled with God if we are not reconciled with our fellow men?

PRAYERS

Let us pray:

O God, help us and our Christian brethren in Africa, Thy people, the Church, to be a better, truer expression of reconciling love in the world.

O Father, we know the world is tired of words, and is skeptical, unable to hear Thy message because of the inadequacy of the messengers.

Our hope is in Thee. Thou hast won the victory.

Thou hast the power to renew:
Thou hast the power to enable us to be ambassadors of reconciliation.

We pray that we may be so governed by Thy spirit that the quality of our fellowship as well as the words of our mouths may speak the truth of Thy message, the reality of Thy power and mercy.

We thank Thee for the new race of men which is created in Christ our Lord in which the power of Thy Holy Spirit overcomes pride and fear. We thank Thee that within every nation is the Church, the reconciled and reconciling Community.

We lift our prayers for this, Thy Church:

For all who suffer for their faith:

For all who are tempted through fear of pain to compromise or deny Thee:

Let us pray together with a Bantu pastor:

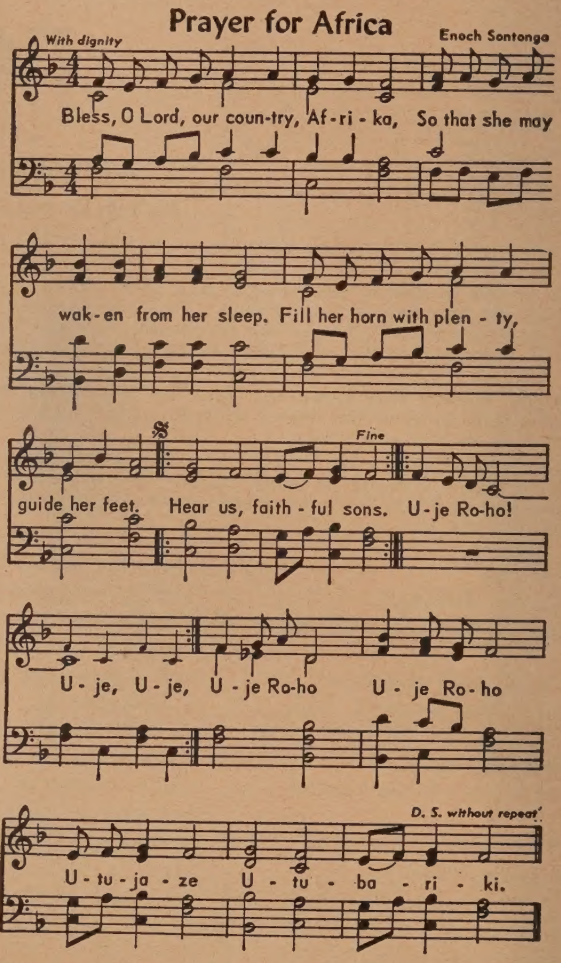
PRAYER (Unison)

We offer our thanks to Thee
for sending Thine only Son to die for us all.
In a world suffocated with color bars,
how sweet a thing it is to know
That in Thee we all belong to one family.
There are times when we, unprivileged people,
weep tears that are not loud but deep,
when we think of the suffering we experience.
We come to Thee, our only hope and refuge.
Help us, O God, to refuse to be embittered
against those who handle us with harshness.
We are grateful to Thee
for the gift of laughter at all times.
Save us from hatred of those who oppress us.
May we follow the spirit of Thy Son Jesus Christ.[2]

Presbyterian Zulu

OUR LORD'S PRAYER

BANTU HYMN[4]


Prayer for Africa
With dignity
Enoch Sontonga
Bless, O Lord, our coun-try, Af-ri-ka, So that she may
wak-en from her sleep. Fill her horn with plen-ty,
Fine
guide her feet. Hear us, faith-ful sons. U-je Ro-ho!
U-je, U-je, U-je Ro-ho U-je Ro-ho
D. S. without repeat
U-tu-ja-ze U-tu-ba-ri-ki.

CLOSING PRAYER

Eternal Father, of whom the whole family in heaven and earth is named,
Unite us, as we worship Thee here,
with all who in far-off places
are lifting up their hands and hearts to Thee;
that Thy Church throughout the world,
with the Church of heaven,
May offer up one sacrifice of thanksgiving;
to the praise and honour of Thy holy Name.

Amen[3]

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[1] Scripture selections taken from *In His Name*, prepared by George Appleton (London: Macmillan and Co., Limited, 1956), p. 135. Used by permission.
[2] *Ibid.*, p. 137.
[3] *Ibid.*, p. 83.
[4] Prayer for Africa from *Sing It Again*, Cooperative Recreation Service. Copyright 1958. Used by permission.

The First Twenty Years

By MRS. FRANK G. BROOKS

Mrs. Brooks gave this historical resume at the opening session of the Annual Meeting of the Woman's Division of Christian Service on Tuesday, January 12, at Buck Hill Falls, Pennsylvania.

ONLY those who love an organization are interested in its history. The lure of the history of the Woman's Division of Christian Service is in reaching back to our leaders and walking with them through their past toward futures which have become our own present.

To study the history of the Woman's Division of Christian Service is to realize that only divine leading could have produced the basic structure of the organization, which remains, fundamentally, as it was in 1940. The Woman's Division began to function in one of the darkest and most ominous hours of modern history. But The Methodist Church, in 1940, had provided, *within its own structure,* an organization sufficiently strong and broad and varied to meet emergencies and to challenge its membership. To this new organization was entrusted the work formerly done by *five* great women's organizations.

In the first perilous days there were moments of decision. As the first annual meeting convened in Philadelphia in November of 1940, the Woman's Division faced the fact, in sessions lasting until 3:30 in the morning, that Methodism, around the world, was affected by *war.* At the first meeting of its executive committee, the Woman's Division authorized the withdrawal of its missionaries from Japan.

There were moments of high encouragement. By the fall of 1940, 94 out of 106 conferences were organized; there were more than 1,000,000 members in the Woman's Societies in the local churches and almost 20,000 charter Societies. Said the women: "The second million should be easy of attainment especially when we consider that only adults were included in the first million. Surely it is possible to reach a goal of a second million by 1944." What high courage these women had!

Three Woman's Division presidents: Mrs. J. D. Bragg, first president; Mrs. Frank G. Brooks, immediate past president; Mrs. J. Fount Tillman, president.

There were moments of fear. In 1942, with World War II raging, it was necessary to reduce the appropriations to the departments $384,474. The women across the United States rallied to the Emergency Gift Fund plan. Twenty-five cents additional was requested of each member and slogans sprang up across the country similar to the one from the North-East Ohio Conference: "Will you be a quarter link in our Woman's Society golden chain?"

At the end of three years the women began to study and evaluate the structure of the Woman's Division. By this time the Division was having its annual meeting at Buck Hill Falls, where, the women of the first quadrennium said, "we can have committee meetings while we eat—after we eat—and before retiring." *So* they met and studied the strong and weak points of the Woman's Division. They decided there was weakness in the educational and promotional structure. As a result at the beginning of the *second* quadrennium, a Section of Education and Cultivation was created, its membership to consist of representatives from the three departments and the staff. There were also some nomenclature changes, such as "conference corresponding secretary" becoming "secretary of promotion" and "young women's and girls' work" becoming "youth work."

In the early years the Woman's Division established a basic philosophy of giving. That philosophy —giving to the total program rather than to the individual project— has proved to be wise. Not until the 1952 quadrennium, however, was the knotty problem of Missionary Projects worked out.

The Woman's Division has never moved rapidly in solving its problems. This, also, is part of its basic philosophy. It has waited until it was sure an idea's time had come. It would be easy for me to give example after example to illustrate this point and to trace the growth of various ideas until their fulfillment. The Division has ever been mindful, however, that caution, without advance, is as bad as advance without caution. These two together have assured success.

"The Crusade for Christ," "The Advance for Christ and His Church," and the "Advance" quickly, in turn, became a part of the thinking of the Woman's Di-

vision. Post-war planning, as a result of these church-wide appeals, moved rapidly. Crusade Scholars began to appear in our colleges, and, as speakers, in our Woman's Societies.

From the beginning the Woman's Division had cooperated with interdenominational groups, such as the International Missionary Council, the Foreign Missions Conference, and the Home Missions Council. But, with the forming of the World Council of Churches at Amsterdam in 1948 and the National Council of Churches in Cleveland in 1950, cooperation was intensified. More time, increasingly, was given by the Woman's Division staff to interdenominational activities.

A difference of opinion is one of the most interesting things in the world. One student of civilizations has said that culture is "dialogue" —the debate which people carry on among themselves about the issues that concern them most deeply. There have been many "dialogues" in the Woman's Division.

Literature Headquarters

I recall how hard it was in 1949 to reach a decision as to whether or not the Woman's Division should build a Literature Headquarters Building in Cincinnati. It was finally decided to go ahead. The building was completely paid for in four years and four months; the total cost, including the chapel, was $300,000.

Literature sales in 1942-43 amounted to $48,000; in 1958-59 they had increased to $800,000. In 1940 there were 83,000 subscribers to THE METHODIST WOMAN; in 1959 there were 280,000.

It is interesting to note that in the beginning only one member of the Literature Committee was a member of the Woman's Division. It was not until 1952 that the entire committee was made up of members of the Woman's Division.

Departments

The separation of the Woman's Division into three departments has proved to be effective for administering the program. Policies are formulated and plans discussed in the smaller units, but they become actions only when approved by the entire Woman's Division. Unbelievable advance has taken place in the three departments during the years, as each has continuously surveyed its program.

The Department of Work in Foreign Fields has faced difficult problems many times during these twenty years. Missionaries have been withdrawn; fields have been closed temporarily—China, Korea, Japan, the Philippines, Poland, Bulgaria, and others. I remember when appropriations had to be made in two columns: column A to be expended in open fields; column B to be held until Korea, China, Japan, and other fields could again receive missionaries.

The Department has solved courageously and wisely problems of reconstruction when closed fields were opened. It has faced the responsibility of entering new fields: Bolivia, Hong Kong, Taiwan, Costa Rica, Nepal, and others.

Of the many wise policy developments of the Department which I could mention, I am selecting only four: increased cooperation with the Division of World Missions in administration and in programming; wide use of national personnel in all types of work in all fields; the inauguration, in 1948, of the three-year period of service for young women; and the yearly furloughed missionaries' conference.

Change has been as predominant in the program in home fields as it has been in other parts of the world. Flexibility has been one of the keynotes of the Department of Work in Home Fields. This may be seen in the nature of child care services; the development of the rural church and community work; the efforts to meet emergencies created by war, by shifting populations, and by juvenile delinquency; the closing of some educational projects as the need for them lessened and the strengthening of others for greater usefulness; and the more recent emphasis on work with older people.

Changes in projects or programs have not always come easily. Sentiment and emotions have sometimes delayed action, but there has been increasing responsibility placed upon local communities for making studies, evaluating programs, and recommending policies.

During the early years, not only was there the struggle to unify home and foreign work in the Woman's Division, but there was also the very real problem of unifying the work of the North and the South. The years have brought objectivity as we have grown into a feeling of one great program embracing thirty-three countries in the world.

Year after year, the crying need for personnel at home and overseas has had a familiar and tragic sameness, but the demands upon the deaconesses and missionaries have undergone tremendous changes. The tensions in all fields require persons of rare Christian commitment, of physical fitness, of emotional maturity, and of special skills. Since 1940, 271 young women have been commissioned deaconesses and 283 young women have been commissioned missionaries. In addition 323 overseas 3's have been sent and 247 U.S.-2's have been trained for projects in home fields. Never have we attained the goal of 100 home and 100 foreign workers annually, even though *two* persons from each conference annually would have met our personnel needs.

The concern of the Woman's Division for these workers has been expressed in many ways. There is the continuous effort to increase salaries. This has not been easily achieved, for there were those who thought that a living wage would take away the spirit of sacrifice from the missionary or the deaconess. Nor has our income *yet* permitted the payment of adequate salaries. Pensions, however, have been almost doubled during the twenty-year period and retirement facilities have been greatly expanded and improved.

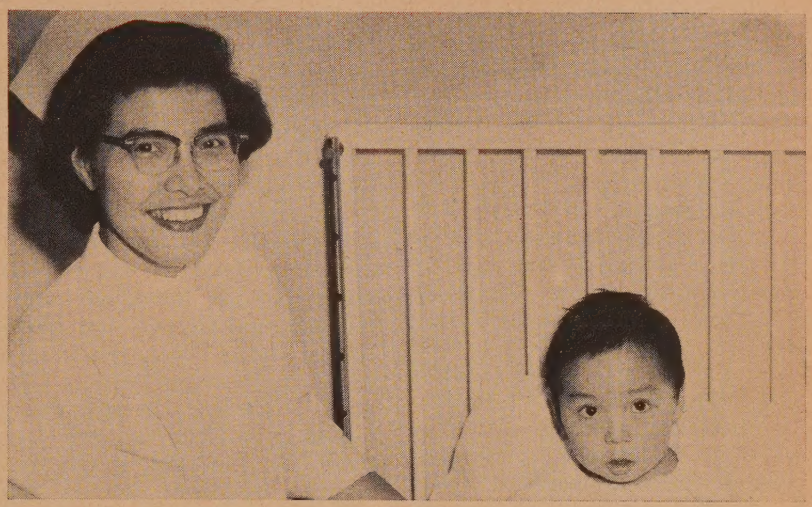
The Department of Christian Social Relations (until the General Conference of 1956 the Department of Christian Social Relations and Local Church Activities) has been outstanding in creative leadership —the pioneer in all phases of social action and so recognized *within* The Methodist Church and *among* other church groups. The Department has continuously kept before the members of the Woman's Division the issues about which Christians should be concerned.

It is possible to enumerate only a few of the actions taken by the Woman's Division, upon recommendation of this Department. In

Continued on page 17

Healing Ministry in Alaska

by
EMMA BURRIS



This nurse's cheery smile brightens many a patient's day at Maynard-McDougall Hospital in Nome, Alaska. Increasingly, well-qualified Alaskans are being added to the staff of this, the only hospital serving the entire Seward Peninsula.

Military Personnel Hurt in Alaska Plane Crash — Injured Taken to Nome Hospital

FORTUNATELY modern hospital facilities were available in nearby Nome after the military plane crashed in the wild tundra wastelands north of town. The seriously injured men were taken to Maynard-McDougall Memorial Hospital where necessary medical treatment was given and the men's lives were saved. A citation, expressing appreciation for its efficient services and facilities in such a remote area was sent by the military officer in Alaska to the Woman's Division, under whose auspices the hospital operates.

No one knows how many others have been helped through the years by the hospital's services to Eskimos, government officials, and gold miners. Since its founding more than fifty years ago as a clinic for Eskimos, the hospital has been supported by Methodist women.

Today Maynard-McDougall is the only hospital serving the entire Seward Peninsula, the nearest one being more than 500 miles away in Fairbanks. Population growth, change, conflict, and new military and civilian developments have attracted new people to this frozen American frontier. These, too, are patients of the hospital from time to time, among them employees of the DEW Line (Distant-Early-Warning system), the Federal Aviation Agency, the U. S. Weather Bureau, federal security agencies, and construction firms and various government agencies. Teachers from isolated villages on the far northern coast or islands in the Bering Sea and Arctic Ocean also come for treatment.

Maynard-McDougall seeks not only to cure the physical ills of its patients, but recognizes its responsibility to help alleviate tensions in a society afflicted with growing pains in its transition from primitivism to modern ways of living. Although settled for sixty years, Nome remains today an important mission field. Most of the pioneers responsible for the community's stability and character in the Gold Rush days are gone. Today's population is transient. Three-fourths of the residents are of mixed blood. They depend on seasonal and temporary work for support.

Liquor, a source of delinquency even in a stable society, causes extreme distress among these people, trying to adapt to a new way of life. This generation of Eskimos, caught between the old life and the new, need the church, social workers, education, and medical assistance.

The dedicated hospital staff is headed by Dr. W. Alfred Woodcock, of Hot Springs, Arkansas, as medical director. The director of nurses is Mrs. Anne C. Rogers. Mr. Robert Reed, administrator, recently came to Nome from the Jesse Lee Home for Children (located on the Kenai Peninsula) in Seward, Alaska. There are seven nurses, one laboratory and X-ray technologist. To assist in serving the spiritual needs of the patients, the Woman's Division of Christian Service has appointed the Rev. Gerald McCray, Methodist minister at Nome, as hospital chaplain.

Several qualified native Alaskans have been selected to serve on the staff. One of the present nurses is an Eskimo from Little Diomede Island, only a few miles from Russia, who received her nurse's training in Philadelphia. Several young Alaskans are employed as aides, learning rules of health and sanitation which will make them better citizens of the new state.

Immediate predecessor to the present institution was a small surplus building which the Woman's

Division bought for one dollar from the War Department in 1921 when Fort Davis was closed. This small hospital, staffed by one doctor and three nurses, served both Eskimo and white patients.

After fire destroyed this building in 1948, the Woman's Division immediately planned a modern hospital. Funds for the new project came from the estate of a prominent Nome druggist, "Cappy" Joseph McDougall, and from the Territory of Alaska with the proviso that space would be included for a public health center. The Woman's Division furnished the balance of the large sum necessary to complete the building. The resulting hospital has twenty-nine beds, four bassinets, and is fully accredited by the Joint Committee on Hospital Accreditation. It opened its doors for service on Good Friday, 1949.

Isolation creates unusual problems and expenses for the hospital. Ordering supplies is a major difficulty. Because air freight is too costly, most supplies must be delivered by boat during the summer months when the Bering Sea is free from ice.

Although some operating expenses are carried locally, the hospital depends on the Woman's Division to support its expanding modern medical services in this remote region. In addition to its other services the hospital cared for tubercular patients for a number of years. Fortunately this disease has been curbed greatly and tubercular patients in Nome are now treated in a government hospital there.

Wesleyan Hospital for Chronic Diseases

Following World War II, tuberculosis was rampant in Alaska. The Woman's Division responded to the appeal to cooperate with the government in reducing the spread of the disease. The Seward Sanitorium, founded in 1946, was operated by the Woman's Division for fourteen years. During these years more than 1,000 tuberculosis patients were restored to health through the ministration of its staff and facilities.

The hospital also operated an exceptionally fine vocational rehabilitation program whereby numerous patients were able to reestablish themselves in business even after prolonged periods of hospitalization. The fact that the sanitorium is no longer needed is tribute to its efficiency in the fight against tuberculosis.

After closing Seward Sanitorium, the Woman's Division adapted its service program to meet specific needs, such as providing hospital facilities for patients not eligible for the Alaska Native Service Hospitals. Accordingly, Wesleyan Hospital for Chronic Diseases was established in 1958 by remodeling the former Wesleyan Service Guild Nurses' Residence into a well-equipped thirty-four-bed capacity hospital. In addition to treating tuberculosis patients, the new hospital also accepts those suffering from other diseases, particularly chronic nontuberculosis chest conditions. In this service, Wesleyan is the only institution of its kind in Alaska and is making a unique contribution in raising the general health standard in the state.

The hospital overlooks beautiful Resurrection Bay which derives its name from the fact that the Russians landed there on an Easter Sunday in the eighteenth century. The attractive rooms afford a view of the bay and surrounding mountains and the ships that sail in and out the year round. It is a salubrious and restful setting of unsurpassed beauty, according to Dr. E. W. Gentles, medical director and administrator. Dr. Gentles is a Fellow of the American College of Chest Physicians. Extra medical services including recreation and handiwork, essentials in a hospital for chronic diseases, are provided.

The Rev. Ted Townsend, the chaplain, with the help of the ministers of the various church denominations in Seward, ministers to the spiritual needs of the patients. He reports that a number of persons have become devoted Christians during their stay in the institution. Although many had not previously given much thought to things spiritual, prolonged hospitalization had caused them to think and often resulted in a change of heart.

Throughout the hospital an atmosphere of warm friendliness prevails. Interest in the patient as an individual person is evidenced not only in getting the patient well, but in keeping him well. Discharge plans are begun several months before the patient leaves the hospital. The entire staff is trained in understanding the patient's emotional as well as his physical and medical needs. As a result the patients themselves are apt to become relaxed and increasingly cooperative.

Dr. Gentles reports that the interest of the local townspeople is most gratifying. The concern of the Woman's Societies of Christian Service all over the country, as demonstrated by their generous contributions, is an inspiration both to patients and personnel. The proximity of the Jesse Lee Home makes it possible to offer health service to the children in the home.

Medical work, under Methodist auspices in Alaska, is a convincing expression of the church's Christian concern and compassion for human needs.

WORK IN ALASKA

Jesse Lee Home, Seward
Residents: 60
Rev. Thomas E. Rutledge, Jr., Director
Bertha McGhee, Housemother

Wesleyan Hospital for Chronic Diseases, Seward
Capacity: 34
E. W. Gentles, M.D., Administrator and Medical Director
Mrs. Mildred Pelch, R.N., Director of Nurses

Maynard-McDougall Memorial Hospital, Nome
Capacity: 29 beds, 6 bassinets
Robert R. Reed, Administrator
W. Alfred Woodcock, M.D., Medical Director

Lavinia Wallace Young Community Center, Nome
Esther McCoy, Director

Rehabilitation Program, Anchorage, Alaska
In cooperation with other agencies.

REPORT ON *Cuba...*

by

MARIAN L. DERBY

REVOLUTIONS are not uncommon on the Latin American political scenes, but they often mean little more than the exchanging of one set of government leaders for another. A new group seeks asylum in neighboring countries as its opponents come out of exile with a strong enough backing of military power and political intrigue to take over. Public elections follow after the lapse of a few months and life goes on as usual for the majority of the people. The ripple on the political waters has made headline news for the day, but has not greatly disturbed the deep-flowing current of social and economic developments of the country affecting the conditions under which the common man works and lives.

The fact that the present revolution in Cuba has not followed this pattern has disturbed and perplexed many observers in the United States. They fail to realize that the long months of conflict leading up to January 1, 1959, were really months of civil war, with uncounted instances of brutal tortures and murders, thousands of homes destroyed and everyone suffering from nervous exhaustion and the hate and fear and suspicion that left deep marks on the life of every Cuban. Only with the overthrow of the dictatorship could the real revolution begin and it was bound to be colored by this hate and suspicion as well as to be the instrument itself of breeding more fear and distrust.

At the end of the first year of this revolution actions and speeches of the revolutionary leaders still make headline news in the United States. Recent letters from missionaries show another side of the picture which should be of interest to anyone really trying to understand the Cuban situation today.

Elizabeth Beale writes from eastern Cuba: "I visited the city hospital in Holguin and could hardly believe the transformation that had taken place, even when seen with my own eyes. It was clean! It was well organized and doctors were giving good care. Of course, there is not enough of that care. In the children's ward there were two babies in every bed because of the great demand and lack of space, and there are many more who need to be admitted.

"We visited the school dining room in Mayari where they are preparing lunches for 600 children in Mayari and two neighboring towns. We were invited to stay for lunch which was both abundant and good. Even though the child had no other meal during the day he would be adequately fed by Cuban standards. The dining room seats 100, but 300 children are fed each noon and the director said there were always twenty-five more without tickets hoping something would be left for them.

"Everywhere there is a tremendous demand for education not only for children, but for teenagers and adults. Buildings that are most inedaquate and teachers who are poorly prepared are being pressed into service. Near Mayari is a building where the little chil-

Miss Elizabeth Beale, missionary nurse, stationed at Escuela Agricola y Industrial, Preston, Oriente.

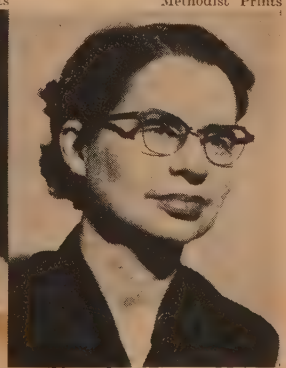
Methodist Prints

Miss Lois Davidson, librarian of Union Theological Seminary, Matanzas.

Methodist Prints

Miss Leora Shanks, appointed to undertake new work among thousands of heretofore isolated persons in Eastern Cuba.

Methodist Prints



dren attend in the morning, older children in the afternoon and adults in the evening."

Concerning the schools Miss Lois Davidson, librarian at Union Theological Seminary in Matanzas, writes: "In the cities an article appears in the newspapers almost every day about the school reform. In the past many unqualified teachers were named to posts as political appointees. In fact many drew a salary without ever entering the door of the school where they were supposed to be teaching.

"This situation is being cleaned up and such appointees now have to take examinations to see if they are really qualified before being allowed to continue. In addition changes are being made in the methods of teaching. In connection with the plans of the Cuban government to modernize teaching, UNESCO has helped secure an American educator to act as advisor to the Cuban Ministry of Education. Many new rural schools have been established and in the city, schools which formerly had half-day sessions, are now required to hold classes all day."

Much has been said about plans for the Agrarian Reform in the eastern part of the Island. Land not being utilized has been expropriated and people who have nothing are invited to participate in its development. Though the direction all comes from above and few people are trained for the supervision of such projects, at least a beginning has been made.

Through a public works program which gives work to the jobless, roads are being built and streets are being paved. In the field of industry an effort is being made to develop new Cuban products. Recently a notice on the front page of the Sunday papers announced that this issue of the paper had been printed on Cuban-made newsprint, made not from woodpulp but from cane fiber.

Methodism in Cuba has caught the revolutionary fever and has planned a strategy for this new day in a great program of Advance. During the past year Methodist congregations there have pledged over $100,000 (the Cuban peso is equal to the U. S. dollar in value) for this Advance. The first goal of this program is the opening of new work especially among the thousands of people who have lived for generations isolated in the three mountainous regions in the eastern part of the Island-regions now being opened up by highways, schools, and hospitals.

At the meeting of the Cuban Annual Conference in June, Miss Leora Shanks was appointed to this work in the Sierra Escambray. She writes: "The Sierra Escambray is located in the middle of the island on the southern coast of the Las Villas Province. After two months of travel over the territory, making a rough survey of the families living in each community, we found most of the population of the Escambray located near three roads leading into the mountains from Fomento where we are now living. We have now secured homes in six communities in which to work. Other communities are only waiting for us to arrive to offer us a place to preach and teach. The government is working on the roads. We hope that within six months the trails we have been traveling back into the mountains will be highways."

Of course, these optimistic reports do not give the total picture. A revolution is bound to bring disillusionment and suffering to many. Doubtless there will be long months of uncertainty and hardship ahead —months in which the need for the witness to the Christian message will be greater than ever. Opportunities are open in every part of the Island for that witness to be given. The prayers and understanding of Christian citizens of other countries will go a long way in helping to make that witness effective.

Typical Cuban scene.

Oneness

• A report of the Joint Assembly of the Division of Home and Foreign Missions of the National Council of Churches, held in Atlantic City, New Jersey, December 7-11, 1959.

by
ELSA KRUUSE

In Christ...

THE oneness of the church's mission on the home and foreign field was reviewed in careful detail for an entire week in December, when about 600 delegates sat down together in Atlantic City, New Jersey, in a joint assembly of the Divisions of Home and of Foreign Missions of the National Council of Churches.

As the cold facts of a world adjusting to revolutionary social change at home and abroad were placed before them, three distinct areas of world-wide concern became clear: people are searching for security and a better standard of living; people are in revolt against fixed and archaic social patterns; people are searching for greater spiritual guidance than the churches are giving them.

These facts apply alike to the Indian in Delhi and the Indian in Arizona; the family whose only home is a refugee camp and the migrant worker's family who never had a home; the citizens of South Africa and the citizens of Mississippi.

That they call for a reappraisal of the Christian world mission, delegates agreed. On the foreign field they involve service in partnership with fellow Christian nationals. On the home field they call for liberation from "ecclesiastical machinery" and denominationalism. And on both fronts, they demand that the church recognize that its mission is one mission to all men—the proclamation of the Gospel of Jesus Christ—and not a "conglomeration of welfare projects."

"Population growth, poverty and ignorance will not stand still while the churches set up more committees to study them," Dr. Eugene L. Smith told the delegates. The general secretary of the Division of World Missions of The Methodist Church was joined in this view by the Rev. Jon L. Regier, executive secretary of the Division of Home Missions. "The mission required of the church in America today demands the commitment of every resource now," the latter declared. "This time of testing cannot be avoided."

The word "ecumenical" was not used often during these meetings, but it was the underlying theme of many statements made during a memorable week. A united Christian front to meet the inroads of the non-Christian religions, communism, nationalism, and secularism was called for by one spokesman after the other, both for the mission at home and overseas. This must not be a defensive stance, however, Dr. Edmund Perry, of Northwestern University, insisted.

"With a few notable exceptions," he said, "Christian theologizing about other religions has been carried on by Christians talking with each other rather than with prospective disciples. We have been theologizing about the religions and not theologizing to them."

Dr. Perry pointed out that "while the preaching of Christ has helped inspire the reform and revival of Asian faiths and encourage social, political and economic liberation, this liberation is at the same time the occasion for strong protests against Christians and in some cases against Christ himself." Citing the various failures of Christianity in the eyes of the non-Christian, Dr. Perry declared: "The record of Christians in warmongering has muffled our testimony for the Prince of Peace and racial segregation in the churches, particularly in the United States, becomes the mocking echo of our witness to man's oneness in Christ."

Speaking of communism, several people made the point that a basic challenge to the Christian faith is the rapid social change taking place in the world which the Communists are using to their advantage. "If we can meet the challenge of change," Dr. Virgil A. Sly once asserted, "we can meet the challenge of communism." Dr. Sly presided at several sessions of this assembly in his capacity as chairman of the Division of Foreign Missions.

Nationalism, which has made westernism and colonialism red flags to millions in the newly emerging nations, is being faced more realistically than before by mission boards, spokesmen from overseas mission fields seemed agreed. The importance of the autonomous character of the "younger churches" of the organization in 1959 of the East Asia Christian Conference, and of the increasing leadership of nationals demonstrated in international church bodies such as the World Council of Churches was documented at the assembly by many of the fifty-one nationals and overseas missions workers gathered in Atlantic City.

On the other hand, more questions were asked than answered as to what future procedures should be in making available funds and skills so badly needed by the struggling new churches, while avoiding "the taint of colonialism." While it was recognized that the Christian national must take his place as a citizen in his state, including the United States, his minority status in most other countries poses some problems still to be resolved.

The situation facing the mission to the "non-Christian" on the home front appeared from the discussions to differ only in detail. "We know there are more millions of Americans than ever to whom the Gospel must be preached," Mr. Regier pointed out. "But in spite of our bulging church rolls, the church seems to be finding it increasingly difficult to speak to people with clarity and penetration."

To help resolve this dilemma, a major proposal was made by Dr. Willard M. Wickizer, vice-president for home missions of the National Council. Asking for a six-year comprehensive study of American life on which to base a program "that looks ahead to the end of the century," Dr. Wickizer predicted that, with greater understanding of the milieu in which the American church will have to operate, "We might even dare hope for a truly Christian nation in the not unforseeable future.

"I cannot see how any intelligent Christian can believe other than that a united Protestant witness and ministry will be required to an ever increasing degree if America is to become a truly Christian 'nation under God,' " he concluded.

A practical proposal on similar lines was recommended for the overseas mission field. There is a need for a cooperative Protestant missionary administration which would find some common policy in the relationship to missionaries and nationals on questions of salaries, furloughs, housing, and security. "We have to find some way," declared the findings of one discussion group, "in which the missionaries we send out can be truly representatives of the total Protestant mission."

Adequate programs at home and abroad to meet world problems of hunger and overpopulation were dealt with in separate and joint discussions. The fact that the world's people, a majority of them non-Christian, are multiplying faster than the food to feed them or the industries to serve and employ them, places a new burden on the conscience of the Christian committed to save them from physical as well as spiritual starvation. Departments of the Division of Foreign Missions engaged in medical work and in teaching better methods of agriculture, sanitation, and child care referred frequently to the so-called population explosion to which the churches have substantially contributed by helping cut down the death rate in underdeveloped countries.

Another group, discussing ways of "closing the gap between proclamation and performance," agreed that "the vitality and outreach of the local church depends largely on the extent to which the laity make Christianity a part of their daily lives." A postscript to this discussion was a report that the average American layman gives only four cents a year to the churches' foreign relief programs in a country where food production is being cut back and surpluses are rotting. Long-range planning by governments and churches was called for here, too, as the world faces a population of 6,000,000,000 in A.D. 2000.

In what proved to be a "keynote" address, Dr. R. H. Edwin Espy, associate general secretary of the National Council, declared at the opening session: "The unity of the church's mission must transcend denominations. It must embrace the nations and encompass all the departments and functions into which the church of our specialized age has come to be divided. At the very least, it calls us to make common cause in both home and foreign missions."

That so many grounds of "common cause" were found during the week was considered significant by those concerned with the crisis now facing the world mission of the church.

World Day of Prayer

The 1960 World Day of Prayer will be observed on March 4, beginning just west of the international date line at dawn in the Tonga Islands and circling the globe until final prayers are said on St. Lawrence Island in the Bering Sea. The observance dates back to 1887 when a group of Presbyterian women designated the first day of Lent as a day of prayer for home missions. Since then it has grown to encompass 145 geographical areas on six continents and their neighboring islands "to unite all Christians in a bond of prayer." United Church Women have sponsored the day since 1941. Women of different countries choose the theme and prepare the worship service each year. This year's theme is "Labourers Together With God." In addition to projects long financed by the World Day of Prayer offering, part of this year's receipts will help support RAVEMCCO, an overseas broadcasting unit sponsored by the National Council of Churches to help build Christian broadcasting facilities in Africa. Among other overseas projects are eleven Christian colleges in the Far East and literacy training in underdeveloped countries. In the United States support will be continued for the migrant ministry, chaplaincy service in government hospitals in Alaska, the training of Indian lay leaders and a small demonstration farm in Puerto Rico.

How My Crusade Scholarship Helped Me

by

TAEKO KAMIYAMA

TO me America is no longer a vast tract of land and enormous wealth, but a real, living country with a variety of people, both rich and poor, good and bad, among whom I easily found many friends, kind and loving. First of all while studying there I got to know the country and its people.

People

Yes, there are a lot of poor and bad people in the United States, creating a large number of social problems. Yet I have seen a far larger number of fine people, and have realized that the majority are neither rich nor poor, but just good, honest, industrious citizens, enjoying their lives with a deep trust in their country and its future.

One time I had a chance to talk about the mission schools and the missionary work in Japan before a large congregation. After my address the plates were passed in which the people placed their offerings. I was quite thrilled and surprised to learn that all these coins and bills would go to the support of our mission schools. Suddenly it flashed into my mind, like a revelation, that those material aids we receive so generously every year did not come from people wealthy enough to give away their surplus, but were donated by a large number of ordinary church people with good will and love toward others!

Churches

In the second place, I got to know the American churches—how systematically they are organized and how effectively they function. I found that the churches in America, especially those belonging to the larger denominations, are never isolated, solitary units, but are linked firmly to the central body, however remote their physical location. They follow the same program, discuss the same materials prepared by the central body, though the approach may be different, often showing genuine creativity. This really helps attain the oneness of churches, strengthening brotherly love among the church members of different communities.

Activities

Not only the organization, but the activity of the churches is fine. I saw how the individual church is connected with the community and its life. This situation is not easily found in a country like Japan, where Christianity has not yet attained the status of *the* religion of the people. In America the whole family goes to church together. The pastor is fully acquainted with every problem within his parish, as well as that of every household. Both pastor and church members work together in the most effective way to educate children and youth. The summer church camps are one of their finest achievements.

I experienced one unforgettable incident during my visit to one camp in the summer of 1951. Among the participants was a girl who had lost her brother on the Pacific front. Naturally she had developed a deep hatred and prejudice against Japan and things Japanese. The counselors knew nothing of this, nor was the girl prepared for the fact that there would be a Japanese visitor to the camp.

On her arrival, she found the situation very awkward, and was about to leave, when she noticed that my speech was listed for that afternoon. She decided to attend this meeting and sat quietly on the back seat. Before the meeting was over, she had changed her mind: she did not return home. Later she came to me and revealed the whole story, adding that she would like to be a nurse and do missionary work in Japan. This may have been only a passing idea, and I do not know how far she has gone in putting her plan into practice. But at least the church camp helped her to put away her prejudice and opened her eyes toward larger and greater love.

Trained for Service

Thirdly, I have learned how to be more useful in my work. Before I left for the United States in 1950, I had taught for ten years in the Girls' High School Department of our school, Aoyama Gakuin, in Tokyo, where I was to return. Just before I came back, however, the president wrote asking me to teach in the newly started coeducational college, to care for the girl students, especially. At first I felt a great deal of hesitation, for I was afraid it would be too heavy a burden for me to do two things at once. I had never taught at the college before, nor had I ever taught boys. From my experience at an American college I had learned what a very responsible position the dean of women occupies. As a matter of fact, I was not a dean (in the American sense) nor am I now. Nevertheless my work requires a large variety of things.

On the other hand, in order to be an instructor worthy of the name, I had to study very hard myself. My teaching load was sixteen hours a week, while my other responsibility demanded a lot of time and energy, for the number of girls had rapidly increased. It is true that I have felt rather discouraged from time to time, as I wondered whether I might be wasting my time, doing a bit of this and a bit of that, without accomplishing anything good and solid in either capacity.

But these moments of discouragement do not last. My convictions return quickly, stronger than ever—the conviction that I am needed in my post. I was given the opportunity to study in order to serve, to serve wherever I was needed most. I realize how fortunate I have been. . . . Yes, fortunate in having been sent to America to a small church-affiliated college in a rural area. There I made friends with many wonderful Christians who are leading quiet and contented lives, found only among those who know the true meaning of Christian service. There, also, I was very happy to be a student again under excellent teachers who opened my eyes to literary appreciation, while my biblical study and study of psychology helped me to attain truer insight.

Today three of us women teachers are responsible for more than 1,600 girls. The teaching load is as heavy as ever; yet I am happy in my work, which is so important. I also find great joy in association with the large number of Christian students in our college who are preparing to spread the Gospel throughout Japan tomorrow.

EXTENSION WORK
at the Community Center Level

by ANNA M. THIELZ

SOME of our population's basic urges, such as the desire to earn an adequate living leading to a nice home and enjoyment of leisure time, better schooling for children, acceptance as respected members of the community, have produced vast migrations during the last decade until now some 30,000,000 people change their city of residence each year. The fulfillment of these needs represents what sociologists call the "process of assimilation"; we refer to it as a "sense of neighborhood." Other factors also contribute to people's reasons for migrating: slum clearance, highway construction, suburban expansion, and population explosion. As one of our workers remarked, "About the only thing I can be certain of is change."

Meeting the Challenge

One way in which the community centers and settlement houses sponsored by the Woman's Division of Christian Service can help is to serve people wherever they are. Such service may very well mean doing "extension work," that is, continuing to serve the changed neighborhood and at the same time extending the program to another area of the city.

Wesley Community House in Atlanta, Georgia, several years ago found itself in a rapidly changing community. This challenge of change resulted in genuine creative effort and action on the part of their board and staff. The character of the original neighborhood changed from all-white to all-Negro. Plans for urban renewal and expressways displaced many families. Those who were eligible moved into housing projects. The less-adequate families moved from deteriorated houses to more deteriorated houses. The Woman's Division center decided to continue work at the Richardson Street address and to develop a new program at Captital Homes, a government housing project for white families, using facilities at the project.

"This is the best thing that has happened to us since we moved here," said a parent. "Julie just lives for Wesley days at Capital Homes." With this expansion in work has come a change in name to Wesley Community Centers in Atlanta.

"What is the future role of our center in the community?" This question is also asked at Bethlehem Community Center in Atlanta, Georgia. These are challenging and exciting times there, too, with many unmet needs. This center's extension work is being done in a Negro housing project. The newly adopted bylaws state the purpose of the center: "To seek to achieve a community of well-being. It shall seek to develop racial understanding and to enrich the social, recreational, educational, cultural, and spiritual resources of the people in the neighborhood and shall be nondenominational in scope."

Port of Entry

"Settlements are the ports of entry to our cities," is the way the director of West Side Community House in Cleveland, Ohio, describes their status. Here as well as in many other community centers an influx of Negro, Puerto Rican, and rural newcomers is reported. This group is now being served together with any of the former clientele still in the neighborhood. This gives not only an interracial but an intercultural flavor to the program.

When these children arrive, their activities fill the clubrooms, woodshop, and gymnasium at West Side Community House three times a week. This experience in group life with other children from entirely different backgrounds is the beginning of learning to live with others in a neighborhood. Younger children particularly give workers

an entree to the families' homes. When a good relationship is established among parents, children, and staff workers, it helps to solve problems before they reach the acute stage. If more and more community centers could be adequately staffed to do this type of counseling, a number of family problems might be dealt with before they become acute.

One West Side Community House worker canvassed neighborhood families in a two-block area to discover their problems. These varied from rat control, garbage disposal, "that tumbled-down house across the street," flooded basements, to gangs of children destroying property. The thought was to organize such groups of people into "street clubs" to assume responsibility, leadership, and interest in solving their own living problems.

West Side Community House serves four different neighborhoods, using two church buildings and space in a housing project plus its own building. One mothers' club manned a "listening post" at Franklin Hill to find out what was happening there so that proper help could be extended during their period of upheaval.

Besides the community centers already mentioned, extension work is being carried on by Woman's Division agencies in Omaha, Nebraska; Winston-Salem, North Carolina; Louisville, Kentucky; Dallas and Fort Worth, Texas; and probably several others. In some instances housing project authorities made the request for help and leadership of our community centers. They in turn have appealed to the Woman's Division for additional trained workers and funds. Unfortunately these two limitations—lack of professional workers and inadequate budgets—are still with us.

"We hope we will have the wisdom to recognize those things that cannot be changed," writes the director of Wesley House in Omaha, Nebraska, "and the strength and courage to work at those things that do need changing."

THE FIRST TWENTY YEARS

(Continued from page 8)

1941 the Woman's Division voted that all national meetings of any type to which the Woman's Division was related should be held only in places where complete accommodations for all people without any form of discrimination or segregation would be possible.

In 1943 the Division was alerted to the "rapid social change" (a 1959 phrase) following World War II. Workshops on the Church and Demobilization were held across the country on a community-wide basis and across racial lines.

In 1949 the Woman's Division authorized a program related to the United Nations which included the naming of an official observer for the Woman's Division to the United Nations. The significance of this action can scarcely be overemphasized.

In 1947 a Woman's Division Committee on Racial Policies was formed. A volume, entitled *States' Laws on Race and Color,* was published in 1951 as a result of studies of this committee. The following year the Charter on Racial Policies of the Woman's Division was formulated.

Another pioneer project, initiated in 1955, was the World Understanding Workshop program, which brought to this country an overseas team. Many thousands of World Understanding Workshops were held across the nation. Currently the Woman's Division is having its thinking directed to "The Family in a World of Rapid Social Change." A statement made at the 1944 National Seminar is applicable to social concerns today: "The only stability attainable in human affairs is the stability of a spinning top."

The Wesleyan Service Guild has developed in a remarkable way. It is a very real and important part of the Woman's Division. *Quantitative* increase is not always an indication of solid growth, but in the case of the Wesleyan Service Guild it is. At the end of the calendar year 1941 there were 39,326 members; as of May 31, 1959 there were 131,209 members.

A radical change in the plan for the missionary education and the giving of children and youth took place in 1940. More than one quadrennium passed before there was a complete understanding of the new plan. Again the idea of cooperation with another board—the Board of Education—proved to be a good one.

Finance

Finance fascinates most of us. To dwell at length on financial facts from 1940 to 1960 was a temptation which I found difficult to overcome. The amazing worldwide program of the Woman's Division is based on a firm financial foundation.

During 1941, $3,036,623 was given on appropriations by conferences; in 1958-59, $9,143,065 was received. Almost every year there has been an increase in giving; perhaps the outstanding year was 1948-49 when Methodist women increased their giving 19.71 per cent, or almost one million dollars.

The growth in the gifts for Week of Prayer and Self-Denial and Cash for Supply Work has been phenomenal. At the end of 1941 Cash Supply gifts amounted to $30,799; those gifts have now passed the million-dollar mark. In 1941 the Week of Prayer and Self-Denial Gift was $113,249. In 1958-59 the half-million dollar mark was passed.

To study the financial progress through these twenty years is to see a reflection of the devotion, the interest, and the concern of Methodist women. The *per capita* giving has increased from $2.38 in 1941 to $4.27 in 1948-49 and to $5.93 in 1958-59. During this same period, however, the value of the 1940 dollar has decreased to 47.7 cents.

Spiritual Undergirding

The total effort of the Woman's Division has been undergirded by a spiritual force; otherwise any advance would have been of short duration. We of the past and you who are the present can join in paraphrasing some words of Paul in Corinthians 3:10-11. Together we say to those who come to take all of our places in the future: According to the commission given to us—we laid a foundation, and others will be building upon it. Let each one take care how she builds. For no other foundation can any one lay that is laid, which is Jesus Christ.

We Present . . . to be Dedicated

by

SADIE MAUDE MOORE

This well-equipped new building housing the Holston School was dedicated in Taejon, Korea, in 1957.

During the last months of 1959 missionary activity in Korea included a series of dedications—new buildings completed and offered in dedication to God for the building of his Kingdom in this land.

SEPTEMBER 10—At Ewha Woman's University, Billingsley Hall, a new woman's dormitory was dedicated. Such a happy occasion for Miss Margaret Billingsley, executive secretary for Japan and Korea, was present for the dedication of this building named in her honor. A meaningful service was held to open a home for Christian living to some 700 of the more than 6,000 young women attending this great institution. Ewha, the first school for girls ever established in Korea, is now the largest woman's university in the world. This dormitory represents dedicated gifts from Methodist women in the United States and from women of the United Church of Canada.

SEPTEMBER 11—On this date the newly constructed Methodist Building, a five-story edifice on a prominent corner in the downtown section of Seoul, Korea's capital city, was formally opened and presented for the work of the church in fitting ceremony held on the roof garden overlooking the city. The building houses the office of Bishop Kim and is the headquarters for the various departments of The Methodist Church, the Association of Methodist Missionaries, the Methodist Committee for Overseas Relief, and other agencies of Methodism. The Methodist Church in Korea has a constituency of some 970 churches, 176 prayer places, is made up of three annual conferences, twenty-four districts, and a total membership of about 250,000 served by some 1,000 ministers and Bible women.

SEPTEMBER 25—Pai Wha Girls' School in Seoul was the scene of an impressive ceremony—the dedication of a beautiful new chapel-auditorium. This building is the consummation of dreams, prayers, and offerings dating back many years. Before World War II, Methodist women in America made Week of Prayer offerings to build a chapel at Pai Wha. Two wars, the upheaval of evacuation, refugee life in Pusan, the return to Seoul with temporary quarters in tents retarded the development of the school, but always there was faith that Pai Wha would live and grow. Who can measure gifts of love and faith that have made this chapel possible? And who can measure what it will mean in bringing love and faith into the lives of the Pai Wha girls?

OCTOBER 1—On this date the Crippled Children's Hospital, a unit of the new Severance Hospital Complex, being developed as a part of Yonsei University, was opened and dedicated for the care and treatment of children. This project, begun as a temporary relief measure under Church World Service sponsorship, now achieves permanence under the management of Severance. This lovely new, well-equipped building, with rooms for treatments, space for play, and schoolrooms, offers many new resources for the training of handicapped youngsters.

OCTOBER 3—There was great rejoicing this day in Wonju, Korea, when the much-needed and long-worked-for Union Christian Hospital was dedicated. This fifty-bed hospital, a union project of Methodist and United Church of Canada Boards of Missions, serves not only the city of Wonju, but the vast rural area of Kang Won Province, where life is hard and medical facilities sorely lacking. Already the hospital has a leper treatment unit out in an isolated country place. Mobile clinic work as an extension service of the hospital will reach into remote areas of that mountainous and backward province. These gifts constitute an effective witness to the healing power of the Great Physician.

OCTOBER 10—A memorable day at the Methodist Theological Seminary in Seoul! It was dedication day for the seminary's beautiful new Welch Memorial Chapel—a lovely Gothic building, seating around 700—and for the newly built woman's dormitory at the seminary, where twenty young women were already living. It also provides a comfortable missionary apartment. Welch Memorial Chapel, named for Bishop Herbert Welch and the late Mrs. Welch, is rich in heritage, as it stands on the historic site of the former Methodist headquarters building, hub of Methodist activity for many years. It honors our beloved bishop, now ninety-seven years old, whose continuing love and gifts helped make this chapel possible. Our prayer is that the Christian significance of this chapel will increase through the years as students, faculty, and friends find here a house of prayer and dedication to Christian service.

Holston School— in a new building

by
MARIA PAK LEE

HAVE you had the experience of being exiled from your home? Did you ever have to leave all your possessions and depart, even without an extra pair of socks? Complete loss of your property overnight!

Such was the experience of hundreds and thousands of Korean people in June, 1950. Of course, institutions of all kinds suffered the same terrible loss. Among all places, people, and institutions, those of Song-do (Kaesong) sustained the greatest loss, because it was on the boundary between the North and the South, the tragic Thirty-eighth Parallel.

Holston Institute of Song-do was no exception. Without destination, teachers and students scattered all over the southern part of Korea. In the turmoil of the war, Mr. Kang Ki Soon, the principal of Holston Institute, gathered several girls who happened to be near the same city where he decided to establish his home, and he started a school. Some were orphans, some had one parent or both, but they needed a school. Mr. Kang borrowed a corner of a former temple, being occupied by The Methodist Church, found a few other teachers, and thus began the refugee Holston School in Taejon.

A year passed by and many refugee girls of the city began to gather in the school, because they saw the different attitude and aspiration of this school. Mr. Kang gained courage from this start and borrowed a large warehouse of a former silk thread factory. There in barrack-style rooms clustered a few hundred girls who were eager and hungry for an education and the Christian message. Even in the dimly lighted warehouse classrooms they learned their lessons, sang songs, and worshiped. They had faith and they prayed hard. "Seek and ye shall find, knock and it shall be opened."

The visit of Miss Margaret Billingsley was well timed. Touched and moved by their ambition, she promised to do her best to provide a building for them. Through the communication and efforts of mission representatives in Korea, the ever-more-earnest prayers of the students and teachers, and the overflowing Christian love and sympathy of the women of The Methodist Church in the United States, the prayer was answered. A beautiful location was discovered, the land bought, and a splendid three-story building erected in time for the celebration of the fifty-third anniversary of Holston School held on May 15, 1957.

Graduates of Holston School are living in all parts of Korea now, as mothers, social workers, educators, medical workers, and wives of prominent leaders of the country. They give active service to the communities in which they live. They are living witnesses of Christ and the Christian spirit. On the fifty-third anniversary of their alma mater, they presented three scholarships honoring three successive principals, Miss Ellasue Wagner, Miss Lillian Nichols, and Mr. Kang, the present principal.

In this war-torn country, a new site, and a beautiful new building for the now fifty-six-year-old school in a place of exile is like a rose in a desert. It is the symbol of Christian love and fellowship which sprang from the unselfish earnest prayers of Christians in Korea and in America. Prayers will continue to ascend for the unification of Korea and the return to loved ones and familiar places. A school will continue in Taejon, and it is hoped Holston will rise again from the ashes in Kaesong (Song-do). Korean people need your continued prayers.

Alumnae and Principal Kang (seated, center with glasses) present for Holston's fifty-third anniversary celebration and the dedication of the new building.

Why I Want the United Nations to Succeed

by
FRANCES MAJOR

I am a missionary who has responded to the command, "Go ye into all the world and preach the Gospel." For ten years I have earnestly sought to fulfill this calling as a lay missionary. As a teacher and church worker I have sought to be a true ambassador for Christ. I have had the joy of seeing one or two find Christ for the first time but this joy has been short-lived because of the millions about me that I have not been able to bring to the way of more abundant living. I still have questions for which answers are not found in textbooks of psychology, sociology, or theology.

How do I communicate the Gospel message to the refugee living on the sidewalk in front of my house? How do I communicate the message to the father of a beautiful child of six that I must tell there is no room in my school? How do I communicate the message to the tuberculosis patient also living on the sidewalk with his family because his neighbors refused to let him remain in the room where he had lived before his affliction? How do I communicate the message to the young high-school graduate facing life with only a slight chance of finding lucrative employment? How do I communicate the message to the women's organization that has worked long hours making crafts for which there is no market? Is my message a noisy gong or a clanging cymbal? I cannot build enough schools or hospitals to take care of all who come to me for help. I cannot provide markets for products and employment for those seeking to provide life's necessities for themselves and their families.

My Church—the universal church—has pioneered in the fields of education, medicine, and social welfare. Believing that the way of proclaiming the message is through expressing love to others, the Church has rendered monumental service. As a result people like me and my family have been stirred by the dawning of a great light—a light that brings hope of a new way of life with promise of material comforts, education and freedom. The light displays before their eyes Western civilization which we have equated with Christianity. The clamor to obtain this new way of life has produced a revolution. Can the Church control this revolution it helped to create?

We are not only church people. We are citizens of a great nation —neighbors to all the world.

I believe the United Nations has been created by people sincerely seeking to find a way of life for men, women, and children that is free from oppression, fear, hunger, and disease. Then, is it a Christian organization? No. It is a secular organization just as our United States government is secular. We say that our United States government is based upon Christian principles. Who has put these principles into practice? Whose responsibility it is to uphold Christian principles in the U.N.? Do we leave it to secular governments? I believe it is a part of the mission of the Church to stand for Christian principles in this world forum as well as in national governments.

But what is the U.N. doing? I had my first contact with the U.N. when a team from the World Health Organization came to the Lee Memorial Mission School in Calcutta where I was teaching and vaccinated the children with the BCG vaccine against tuberculosis. Later when I was living in Pakaur my home was sprayed regularly with DDT to keep down mosquitoes that carry tropical diseases. Later when I was afflicted with a tropical disease, I was happy to learn that the WHO was providing funds for research in the control and cure of the disease.

In my travels in India, I have seen many new roads, hospitals, schools, factories, and improved farming methods brought about as technical assistance programs aided the nation. In some places nations with conflicting political ideologies seem to engage in a race to see which can do the most good the quickest so that the natives will cheer and proclaim them the champions. The Technical Assistance program of the U.N. does not carry the banner of any political system, but flies the banner that stands for the dignity of all nations.

In the General Assembly of the U.N., small, newly independent nations have the same rights and privileges as the larger, more powerful nations. This gives prestige and dignity to millions who have felt the injustice of colonial rule.

When starry-eyed idealists boast in flowery language of the accomplishments and the power of the U.N. to eradicate diseases or bring about peace, I tend to be skeptical. I have lived in the midst of 4,000,000 of the 40,000,000 refugees. I have witnessed the suffering of tuberculosis patients and seen the numbers increase. I have lived in the midst of mob demonstrations that illustrate the restlessness of people. I know many problem are still with us and that they are complex. But, when I witness the efforts of the U.N. and its specialized agencies, hope reigns.

Man has an instinct of self-preservation. This instinct has led the men of eighty-two nations together to discuss mutual problems. I want it to succeed because I find within me a bit of the compassion that Christ demonstrated when he walked this earth. Through cooperating with the U.N. and its agencies I find another avenue expressing the love of Christ. Perhaps through this medium my message will become clearer. May my purpose and witness be positive, clear and unmistakenly Christian.

Impressions of Japan

by

HENRIETTA GIBSON

Miss Gibson, former treasurer of the Woman's Division of Christian Service, is now comptroller of the Japan International Christian University Foundation, which has offices at the new Interchurch Center in New York City. She led the "Second ICU Air Tour to Japan," sponsored by the Women's Planning Committee of ICU.

AS I LOOK back over the days of our "Second ICU Air Tour to Japan," my first impression is one of appreciation to each member of the group. Because of our common interest, first in the International Christian University at Mitaka-shi, Tokyo, then in the Church, the missionary enterprise, the Y.W.C.A. and other social movements, we were drawn together in a real fellowship.

The enthusiasm with which our members greeted every new experience also impressed me. Everything we did made us more conscious each day that we liked Japan and its people tremendously: whether as we learned about the United Church of Japan, or visited churches, schools and the art museum. We revelled in the beauty of the scenery as we passed the gray-green walls of the Emperor's palace, reflected in the surrounding moat, again as our bus barely "made" each of the thirty hairpin turns on the way to Kegon Waterfall above Nikko, and even as we limped painfully over rough stones to see yet another shrine. The long lines of school boys and girls with their welcoming smiles for the strange American ladies delighted us, too.

Visits Japanese Princess

One afternoon, at the request of Dr. Hachiro Yuasa, president of the university, Mrs. Tateo Kanda, a faculty wife, took me to call on Princess Chichibu to express the gratitude of the Women's Planning Committee to her.

We were due at her palace at 3:30 p.m. Arriving at the gate at 3:25 p.m., we waited outside in the car for five minutes and entered exactly at the appointed time. Her palace is set in a lovely garden with green lawns, roses, and old, old trees. The princess received us immediately and we sat side by side on a sofa with Mrs. Kanda in a nearby chair. She looked just as pretty as she is good. She wore a gray kimono trimmed with white and a gray embroidered obi. We were served tea and simple cookies.

When we left the Japanese princess gave me an armful of roses from her garden and a gift for Miss Ruth Miller, the Foundation's administrative secretary in New York. She walked to the outer door with us and shook hands. I felt as if we were leaving an old friend, she was so gracious, hospitable and thoughtful. The afternoon was one of rare beauty, a unique experience not often occurring in one's life.

Extols University

Among all the places we visited, I think we felt our grestest enthusiasm for the International Christian University, due partly to the warm welcome extended to us from the moment we turned into the gate and caught our first view of the University Church. We felt as if the entire school was glad to have us on the campus, from the president to the boy who showed our bus driver which way to turn. Plans had been made with care and were carried out with efficiency and precision. All this contributed to our happy impression of the institution, its faculty and students.

Much more basic to our enthusiasm, however, is the emphasis on and the concern with the spiritual life of the students on the part of everyone related to the university campus. President Yuasa brought this phase of the religious program to life for us as we listened to him for over an hour. He told of the goals and ideals on his mind and heart for the enterprise as it builds for the future. We could see and understand, as we listened, how important it is for those goals and ideals to be nurtured and cultivated to keep the International Christian University the great force for good in Japan and the world which we all want it to be.

Twenty-one American and Canadian women honored Princess Chichibu for her ten years of active support of the International Christian University when they visited Tokyo last October. The Princess (second from left) has been an honorary councilor since 1949. Others pictured are: Dr. Hachiro Yuasa, ICU president; Mrs. Burton Crane, wife of the former chief of the *New York Times* Bureau in Toyko and member of the Woman's Planning Committee, who presided at the dinner; Miss Henrietta Gibson.

Portraits From the Bible

by
MARY DE VAN

PROPERTY: For the presentation of the portraits a large frame is needed in which the characters appear.

TIME: One hour.

CHARACTERS:

Rachel: *A brunette, she wears a vivid color and carries a water container of an unusual shape.*

Miriam: *Also a brunette, she wears vivid colors, jewelry, sandals and a scarf over her head.*

Deborah: *Should wear a costume of a subdued color—material that will drape well and amply cover her head. She may carry a scroll or a bowl of fruit.*

Ruth: *Wears white or any shade of green. Her head may be covered. She should carry a small sheaf of grain.*

Esther: *Wears a gown of any color that goes well with a purple cape. She wears a crown and may either kneel or stand.*

Mary Magdelene: *Wears a blue robe, trimmed with silver braid. She carries an alabaster jar.*

MUSIC: *The women move in and out of the frame during the playing of the organ dedication by Jaromir Weinberger. This collection is published by:* H. W. Gray Co., Inc., 159 East 48th Street, New York 17, New York.

"Into the Night"—Edwards (S.S.A.—Women's Trio)—No. 8676. G. Schirmer, Inc., 3 East 43rd Street, New York 17, New York.

"Miriam's Song of Triumph"—Schubert (Use only Allegro Giusto, pages 1-7) No. 17699—45. Carl Fischer, Inc., 62 Cooper Square, New York 3, New York.

"The Lord Is My Light"—Allitsen (baritone solo), Boosey and Hawkes, Inc., 43-47 West 23rd Street, New York, New York.

"Whither Thou Goest"—G. W. Cassler (soprano solo), Augsburg Publishing House, Minneapolis, Minnesota.

"They Shall Hunger No More"—Gaul (soprano-baritone duet) Holy City No. 14, G. Schirmer, Inc., 3 East 43rd Street, New York 17, New York. (When the word "thirst" occurs twice in one sentence, substitute the word "fear".)

"I Know That My Redeemer Liveth"—Handel "The Messiah" (soprano solo), G. Schirmer, Inc., 3 East 43rd Street, New York 17, New York.

The Ideal Woman

NARRATOR: From the vast portrait gallery of our *Holy Bible* we wish to present to you likenesses of Rachel, Miriam, Deborah, Ruth, Esther, and Mary Magdelene.

If we could have a composite picture of all, we would try to capture the vivacity of Miriam, the patience of Rachel, the faith of Esther, the fidelity of Ruth, the strength of Deborah, and the adoration of Mary Magdelene. Then we would undoubtedly have an Ideal Woman.

In Proverbs, we find a literary painting of the Ideal Woman: (Read Proverbs 31:10, 25-31). This ancient sketch of Woman was written before Christ came.

If women of today would know the highest joy in life, they must join the company of those women who followed Christ when He was on earth and ministered unto him, and who, when He was dead, brought myrrh, and spices to anoint His body.

PRAYER: Father, we stand in humility and wonder as we contemplate women who lived so long ago and today speak to us through their influence. May the recognition of their greatness awaken in us a determination to live above the commonplace and be worthy of the heritage they have left us.

In the name of the Father of us all. Amen.

Hebrew Women

NARRATOR:

I am all women—of every age:
I am the sister of Moses,
The Bride of Jacob,
The prophetess Deborah,
The Queen of Ahasuerus,
The great, great, great grandmother of the Christ.
My home is in the little villages of Judea,
The cities of Jerusalem and Jericho,
The palaces of kings, the corridors of temples.

I've seen the sunlight dance on the ripe fields of Boaz
And have tasted the cool water from Jacob's well.
I've guided armies to victory
And led thousands across a wilderness.
I have watched the fishermen hard at work along the Sea of Galilee.

Many times have I walked along the road
From Jerusalem to Damascus
And stopped to cool my tired feet in the moving water of the Jordan.

You may have seen me in Bethlehem,
Standing at midnight
Where a Babe was born, and angels burst the skies asunder.

I have rested in a shady nook
Among the tamarisk and poplar trees
And listened to the gentle whispering of the olive leaves
Within a garden
And felt the sacredness of ground whereon I walked
For here it was that He had prayed alone.

At last I stopped beside a rock-hewn tomb
And saw the light of the Eternal Day.

ORGAN INTERLUDE—"Rachel"—*Weinberger.*

FIRST PORTRAIT: Rachel. . . .

NARRATOR: Fresh in her youth
She drew water from the well
For her father's sheep.
Her beauty, nature's gift
Endearing her to
The eyes of her beloved.

RACHEL'S SONG—"Into the Night," *Edwards.* (Women's Trio)
"Rachel," *Weinberger.*

Organ Dedication

SECOND PORTRAIT: Miriam.

NARRATOR: She watched
Beside a woven cradle,
Well hid among the rushes
Wherein her brother, as a child, was placed.
Nor did she dream that some day —singing beside him,
She, too, would lead their people
Out of torturous years of bondage
Through the wilderness.

"Miriam's Song of Triumph," *Schubert.* (Women's Trio)
"Miriam," *Weinberger.*

Organ Dedication

THIRD PORTRAIT: Deborah.

NARRATOR: She dwelt
Beneath the palm tree
That bore her name
Down through the endless ages
Here justice did she mete
Unto her people,
Her vision giving strength.
Her counsel guided Barak
Filling him with courage
To lead his army on to victory.

Barak's Song, "The Lord Is My Light," *Allitsen.* (Bariton soloist)
"Deborah," *Weinberger.*

Organ Dedication

FOURTH PORTRAIT: Ruth.

NARRATOR: She gleaned
In the field of ripening grain,
Her face turned
Toward the western sun.
Before her she saw
The future fair for gleaning
The promise of a life twice rich with blessing
A love to lift her soul to heaven.
A body through whose blood
The blessed Christ would come.

Ruth's plea, "Whither Thou Goest," *Cassler.* (Soprano soloist)
"Ruth," *Weinberger.*

Organ Dedication

FIFTH PORTRAIT: Esther.

NARRATOR: She stood
Amid her enemies
A woman—a queen
Alone within the banquet hall.
Before the king, she dared to beg a favor
The freedom of her people.
So bless-ed was her cause
He deemed it well to grant
E'en half his kingdom.

Esther and Ahasuerus, "They Shall Fear No More," *Gaul.* (Soprano and baritone duet)
"Esther," *Weinberger.*

Organ Dedication

SIXTH PORTRAIT: Mary Magdelene.

NARRATOR: She knelt
Outside a rock-hewn tomb
Her sin-filled past
Had fallen at her feet
When first she met him.
Great was her faith
That he would live forever
Her Saviour and her Lord.

"Love's Offering," Hymn 464, *The Methodist Hymnal.*

Yet may love's incense rise,
Sweeter than sacrifice,
Dear Lord, to Thee
Dear Lord, to Thee.

Mary's Song of Hope, "I Know That My Redeemer Liveth," *Handel.* (Soprona soloist)
Repeated by organ for postlude

Rachel

Miriam

Mary Magdalene

Esther

Ruth

Deborah

Women Delegates to General Conference

Denver, Colorado, April 27—May 7, 1960

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SOUTHWEST: Mrs. C. G. Washington, Fort Smith, Arkansas.
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WASHINGTON: Miss Mary R. Martin, Washington, D. C.
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ANGOLA CONFERENCE: Maria F. Dias, Malange, Angola, Africa.

BELGIAN CONFERENCE: Johanna M. Van Groningen, Brussels, Belgium.

Reserves

ANGOLA CONFERENCE: Rose Thomas, Malange, Angola, Africa.

BURMA: Lily Ho, Rangoon, Burma.

MADHYA PRADESH: Miss Zillah Soule, Howabaugh, Jabalpur, M.P., India.

MEXICO METHODIST CHURCH: Missionary Alternate Delegate: Miss Helen M. Hodgson, Monterrey, N.L., Mexico.

RHODESIA CONFERENCE: Miss Vivian Otto, Mutambara, Southern Rhodesia, Africa.

SOUTHEAST AFRICA CONFERENCE: Mabel Michel, Inhambane, Mozambique, East Africa.

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HOLSTON: Mrs. W. S. DeBusk, Greeneville, Tennessee.
KENTUCKY: Mrs. Charles L. Cooper, Harrodsburg, Kentucky.
MEMPHIS: Mrs. C. B. Johnston, Memphis, Tennessee.
MISSISSIPPI: Mrs. J. W. Clark, Utica, Mississippi.
NORTH ALABAMA: Mrs. William W. Walker, Jr., Birmingham, Alabama.
NORTH MISSISSIPPI: Miss Mary Virginia Thomas, Tupelo, Mississippi.
SOUTH CAROLINA: Mrs. Niles C. Clark, Waterloo, South Carolina.
TENNESSEE: Mrs. Grady L. Wall, Springfield, Tennessee.
VIRGINIA: Mrs. Roscoe M. White, Richmond, Virginia.
WESTERN NORTH CAROLINA: Mrs. James W. Fowler, Lake Junaluska, North Carolina; Mrs. John W. Hoyle, Jr., Gastonia, North Carolina.

Central

CENTRAL WEST: Mrs. Carrie Justus, Omaha, Nebraska.
FLORIDA: Mrs. Samuel D. Bankston, St. Petersburg, Florida; Mrs. Hattie I. James, Jacksonville, Florida.
TENNESSEE: Mrs. Mary M. Drake, Nashville, Tennessee.
TEXAS: Mrs. James E. Gray, Houston, Texas; Mrs. C. M. Corde, Marshall, Texas.
WASHINGTON: Mrs. Inez Hawkins, Brandywine, Maryland.

North Central

ILLINOIS: Mrs. Alan K. Laing, Champaign, Illinois; Mrs. G. E. Hartenbower, Normal, Illinois.
MINNESOTA: Mrs. Everett Lidke, Fairmont, Minnesota.
NORTH DAKOTA: Mrs. Jacob Haas, Carrington, North Dakota.
NORTH-EAST OHIO: Mrs. C. P. Dudley, Cleveland Heights, Ohio; Mrs. J. B. Martin, St. Clairsville, Ohio; Mrs. K. Toth, Deerfield, Ohio.
NORTH INDIANA: Mrs Royal R. Neff, Claypool,

(Continued on page 46)

Mr. 'Bola Ige, of Nigeria, addresses the conference on the subject of New Nationalisms.

Opening session of the conference at wh
chairman of the conference, is conducting
internati

Over 1,000 international students from 77 countries brought the reality of the world Church to every aspect of the conference.

Athen

18th ECUMENICAL STUDENT CONFEREN

Ohio Universi

DECEMBER 27, 19

Miss Karuna Lee, Indian Crusade Scholar studying education at Scarritt, was one of many students who shared songs and dances of their own countries in the Festival of Nations held each afternoon. Fifty-one Crusade Scholars attended the conference.

Among student Christian movements around the world 1959-60 is the second year of an intensive emphasis on the life and mission of the Church. The theme chosen for this year of "serious study and involvement" in the United States was "The Mission of the Church in the Whole World." The major event of this year's program was the 18th Ecumenical Student Conference which was held in Athens, Ohio, from December 27, 1959 to January 2, 1960. The conference continues in the tradition of the Student Volunteer Movement quadrennial conferences.

Disciplined preparation for the conference was carried out in ecumenical campus "Study-In-

Miss Vilma Nathaniel, of Pakistan, co-
ship. In the background is the 120-voice
choir.

Bishop Lesslie Newbigin, general secretary of the International Missionary Council, led the conference each day in a period of biblical exposition. He went first as a Church of Scotland missionary to South India and played an important part in the formation of the Church of South India.

-1959

ON THE CHRISTIAN WORLD MISSION

Athens, Ohio

JANUARY 2, 1960

Leaders of an afternoon Frontier Forum on Racial Tensions were Dr. Martin Luther King, pastor of Dexter Avenue Baptist Church, Montgomery, Alabama; Dr. Winburn Thomas, Area Commission Representative of the United Presbyterian Church in the U.S.A.; and Mr. 'Bola Ige of Nigeria, co-secretary of the conference.

volvement" groups. Like the conference, these groups made a special effort to be interconfessional, interracial, and international. All the delegates to the conference committed themselves to take an active part in these groups both in the fall and spring terms. Conference registration exceeded 3,600. Over 1,000 of these delegates were from 77 countries outside the United States. Asia's 397 delegates gave it the largest representation among the continents, after North America.

A report on the conference, by Richard Celeste, Yale University, Chairman of the National Methodist Student Commission, will be found on page 39.

Due to the overflow registration of more than 3,600 students, it was necessary to hold a supplementary session each day in the Methodist Church in Athens.

GENERAL CONFERENCE

by HELEN L. JOHNSON

(To the program leader: Assignments for this program should be made well in advance and each person should be given resource materials. You may wish to confer with the pastor about materials he might have. Be alert to news items about General Conference and make them available to those who take part in the program.)

INTRODUCTION: As you are all aware, this is General Conference year. Time and place: Denver, Colorado, April 27-May 6. The purpose of this program is to help us see what General Conference means to us as members of the Woman's Society of Christian Service and the Wesleyan Service Guild.

INVOCATION: "We would pray for Thy church universal, and we would pray for our church in its ministry throughout the world. We think of that great multitude of our fellowship who are not here with us in body, but are with us in spirit and who pray for us these days. Grant that they shall have no occasion to be disappointed in what we do or what we fail to do.

"In Thy name may we advance with patience, advance with confidence and the adequacy of our gospel to meet the situations of our contemporary life . . . encourage us to believe that if we bring our best intelligence to the problems before us and if we yield our wills to the Holy Spirit, that we may do that which we should do for thee and for humanity. . . ." [1]

HYMN: "The Church's One Foundation" (*The Methodist Hymnal,* No. 381.)

SCRIPTURE: 1 Corinthians 3:5-11.

REPORTS: *(The following should be supplemented by other resource materials.)*

Definition of General Conference. General Conference is the legislative body for The Methodist Church. Elected representatives, half ministerial and half lay, come from Annual Conferences in all parts of the world. The General Conference is composed of not less than 600 nor more than 800 delegates. This body has full legislative power over all matters distinctively connectional. Many duties of the Conference are outlined in the *Discipline.* (See *Discipline, 1956. Look in Index, under General Conference, Powers and Duties.*) General Conference meets every four years, and it is at this gathering that plans for quadrennial interests develop.

Committees at Work During the Sessions. Much of the work of General Conference is done in committees. The official delegates are assigned to these committees and work long hours during the conference. Some of these committees are: Membership and Evangelism, the Ministry, Lay Activities, Rituals and Orders of Worship, Education, Missions, State of the Church, and Interdenominational Relations. The committees deal with legislative matters related to these many interests, and each committee brings a report and recommendations to the General Conference for final action.

Any group or individual in The Methodist Church may send any matters to the General Conference for consideration, and these matters are referred to the appropriate committee. Such requests are called Memorials. In this way many interests of the Woman's Society and the Guild come into the discussion. Legislative changes are incorporated in the *Discipline,* and those affecting the Woman's Society and Guild appear eventually in the constitution and bylaws, and reach the local groups through regular channels. Women participate in these committee deliberations—not as representatives of the Woman's Society but as delegates to General Conference—and are able to interpret the work of the Society and Guild when it may be necessary.

Women at the 1960 Sessions. This issue of THE METHODIST WOMAN carries a list of the women who are delegates to the 1960 General Conference. They are lay delegates. It is interesting to note the attendance of women from many countries. *(Using information from* THE METHODIST WOMAN, *discuss questions such as the following:)* Are there any women from our conference at Denver? Is there any way for us to hear reports from any of the women delegates? From what parts of the world have women come? What is the place of women in the life of the church?

The Next Quadrennium. By the time of our next meeting, General Conference will have ended. Our pastor and some of our own officers will probably have copies of the *Daily Christian Advocate* which is published during the conference sessions. Other church papers will have items about the plans for the next four years. Thus we shall soon have the opportunity to discuss the plans for 1960-64 both from the standpoint of the church as a whole, and in relation to the quadrennial plans of the Woman's Society and Guild.

HYMN: "O God, Our Help in Ages Past" (*The Methodist Hymnal,* No. 533).

CLOSING PRAYER

[1] From the prayer offered by Bishop Marshall Reed at the opening of General Conference in April, 1956.

QUIZ

(Based on articles in this issue)

1. "Better understanding is being created." Explain.
2. Frontiers discussed. Where?
3. Locate Billingsley Hall.
4. "Two types of exchange." Explain.
5. "Tea and simple cookies." Describe occasion.
6. Explain why a missionary is interested in the U.N.
7. Who runs the gamut of baggage and customs? Why? Where?
8. Isolation (and liquor) create problems. Where?
9. Define "extension work."

department of CHRISTIAN SOCIAL RELATIONS

Calls to Action in 1960

These pages again bring to Methodist women excerpts and summaries of some of the recommendations of the Department of Christian Social Relations adopted by the Woman's Division at its annual meeting in January, 1960.

Items "starred" will be discussed in more detail in the April issue of THE METHODIST WOMAN.

White House Conference on the Aging

THE IMPORTANCE of the development of adequate programs to deal with the many problems that surround the aged hardly needs to be stressed here. Almost every church has within its membership evidences of the need for carefully planned programs both of government (community through federal) and private agencies including the churches. Many churches are seriously concerned about housing, medical care, recreation and adequate incomes for the elderly. Therefore, the White House Conference on the Aging is important to church members. The Woman's Division resolution points up some ways in which Methodist women can begin to prepare for the Conference.

Attention of Methodist women is called to the White House Conference on the Aging scheduled for January, 1961, and they are urged to find ways of participating in state and local activities related to this conference. Information concerning such state and local plans can be secured from the Governors' offices. Methodist women are urged to be alert to representation of racial minorities on state and local committees and in state delegations to the White House Conference, making sure such representation is adequate.

Alcohol Legislation

Methodist women have over the years worked for federal legislation to help with the alcohol problem. This year one important issue seems to be the adoption of legislation prohibiting the service of alcoholic beverages on commercial airlines. This bill has passed the House and efforts need to be concentrated on Senate action. The Woman's Division, therefore, took the following action:

The Woman's Division reaffirms its concern about the serving of alcoholic beverages on airlines and calls upon Methodist women to communicate with their senators urging the enactment of legislation to prohibit the serving of alcoholic beverages while aloft.

Civil Rights

The 85th Congress passed the first civil rights legislation to be enacted by the Congress of the United States in seventy-five years. Among measures included in this law was the establishment of a Civil Rights Commission. This commission has now presented its first complete report based on its investigation.

It seems important that the request for legislation to safeguard the citizen's right to vote be adopted by the Congress. It also seems vital for us to make clear to the world that our continuous effort to improve our civil rights practice is imperative. The failure of a grand jury to return an indictment against those whose guilt in a lynching seemed established beyond doubt by the Federal Bureau of Investigation (as attested by the attorney general of the United States) also stresses the need for us to demonstrate our determination to make lynching a crime that can never be committed with impunity. Therefore, the Woman's Division took the following action:

Setting our own house in order for the full enjoyment of civil rights by all citizens of the United States without distinction of any kind such as race, color, or national origin, is one of the most important contributions that our nation can make to the causes of democracy and world peace. It is therefore recommended that this 86th Congress enact laws related to three issues in the civil rights field:

1. *A Federal Anti-Lynching Law.* Recent events have demonstrated the need for measures that will permit federal agents to take action when states are not able to apprehend and convict those responsible for lynchings.

2. *Bombings.* It is recommended that the subject of bombing be regarded as part of the whole civil rights picture and that legislation be enacted making bombing a federal crime which could be investigated without delay by federal authorities. This legislation should also prohibit unauthorized transporta-

tion, possession or use of explosives.

3. *The right to vote.* Safeguarding the citizen's right to vote has proved to be a more complex matter than anyone had anticipated. It is recommended therefore, that the following legislation necessary to the protection of this right, be enacted: (a) provision for census-taking to include those statistics regarding count, registration and voting statistics by race, color and national origin as shall be required by the commission; (b) making it a federal offense to deprive or threaten to deprive any person of his right to register, vote and have that vote counted for any candidate for national office at any general, special, or primary election; (c) that the commission be empowered to apply directly to U. S. District Courts for orders enforcing their subpoenas in matters related to investigation of suspected denials of the right to vote when these subpoenas have not been obeyed, that states be required to keep all voting records for a period of years, and that these records shall be available for public inspection provided that all care be taken to preserve the secrecy of the ballot; and that (d) a federal registrar be appointed by the President to register voters for federal elections who are qualified under state laws but unable to vote otherwise.

Disarmament

A recent national poll showed peace to be the most important national concern in the minds of nearly three-quarters of the people interviewed. It is clear that the United States must make a clear statement of its disarmament proposals and accelerate plans toward universal disarmament as rapidly as possible. The Administration, the Congress, and the people must also devote time and energy through our own economic planning and the United Nations to support disarmament by providing the means throughout the world to keep production and employment at a reasonable level after disarmament comes and to settle differences between nations without recourse to war.

> In the light of these requirements the Woman's Division calls upon Congress to expand the work of the Senate Subcommittee on Disarmament and to provide such other resources and agencies as will achieve economic readjustment during the stages of disarmament and (2) "to hold hearings and give full opportunity for varying viewpoints to be heard on the implications of chemical . . . radiological war."

International Court of Justice

Recognizing the important connection between disarmament and provision for settling international disputes, the Woman's Division also urged the United States to place itself under the compulsory jurisdiction of the International Court of Justice in disputes arising out of the interpretation of international law or treaties.

When the International Court of Justice was planned as one of the six principal organs of the United Nations it was intended for all member nations to look to it to settle any dispute arising out of international treaty obligations. However, when the United States joined, we reserved, by means of the *Connally reservation,* the right to decide for ourselves which of these disputes we would submit to the court.

The President of the United States has stated his desire to see the Connally Amendment repealed. In his India speech of December 11, 1959, he stressed the importance of international law in developing a peaceful world. He said: "Plainly, one foundation stone in this structure is the International Court of Justice. It is heartening to note that a strong movement is afoot in many parts of the world to increase the acceptance of the obligatory jurisdiction of the court. I congratulate India on the leadership and vision she has shown in her new declaration accepting its jurisdiction—"

It should be noted that no possibility exists whereby individuals can be tried before this court. The statute of the International Court of Justice makes this safeguard quite clear. It states (Article 34, 1) "Only states may be parties in cases before the Court."

The following recommendation was adopted:

> That the Woman's Division urge the Congress of the United States to repeal the Connally Amendment of 1946 by which the United States reserved the right to decide for itself in each case whether a matter was domestic or within the province of the court—and that we join other nations in accepting the compulsory jurisdiction of the International Court of Justice as one important step toward the achievement of World Order.

Immigration and Refugees

In this World Refugee Year the Woman's Division called on the United States "to give statesmanlike leadership toward the solution of the world's refugee problems." Mindful of millions of refugees crowded in camps and emergency accommodations in such widely scattered places as Europe, the Middle East, Pakistan, India, and Hong Kong, it made the following judgment:

> The most significant step toward this end can be taken by altering the basic immigration laws of this nation in such a way as to give the maximum assistance to refugees as well as to some victims of population pressures. Unless such action is taken by a number of countries, World

Refugee Year will have been a ghastly mockery which will end with tragic despair for many refugees whose hopes have been awakened. Piece-meal legislation on behalf of refugees is inadequate and makeshift. A thorough revision of our basic immigration laws is long overdue.

Consistently even before the McCarren-Walter Act (the United States law on immigration) was passed over the veto of the President, the Woman's Division has called attention to the fact that the law is discriminatory. It has stated that immigration quotas are wrong in principle in allowing more people from some countries than others, because our 1870 population included larger proportions of people from those countries. It has stated repeatedly that individual qualifications related to good citizenship should be the guiding principles. It has urged that in deciding which potentially good citizens to admit, we should consider especially reuniting of families, the right of asylum, and special needs to relieve population pressures.

In view of the difficulties experienced this year in finding countries willing to accept refugees not meeting the usual qualifications of immigrants—the aged, the blind, those with large families and the victims of long-term illness—the Woman's Division urged that provision be made for using a percentage of the visas for admission of the "hard-core" cases. Solution for this most tragic feature of the refugee situation seems an important emergency.

It does not seem fair for countries geographically close to places from which refugees have fled to continue to bear the burden of those persons judged least desirable from an economic standpoint. Some countries, including the Scandinavian, have voluntarily accepted some "hard-core" cases for their care. It would seem safe and generous for the United States to do this also.

It is important to understand that there is no intent here to advocate unlimited immigration. According to labor and management leaders, leading economists, and many citizens' organizations, the United States could profitably accept twice as many immigrants as those now admissable. For this reason the Woman's Division advocates the latest census as the basis for computing the immigration limits. This would allow, on the basis of the 1950 census, 251,162 immigrants instead of the 154,675 allowed at present.

Another new action related to immigration taken by the Woman's Division concerns the needs for "the United States to work through the United Nations for political settlement in areas, such as the Middle East, where the basis for the refugee problem is related to the political problem."

Although Methodist women have worked on this issue for a long time, those of us who often take for granted our homes, passports and other privileges for which refugees hunger, might well observe World Refugee Year by increased efforts toward adequate immigration legislation. For information see "The Fence," a cartoon booklet on immigration (Woman's Division * Literature Headquarters, 5 cents), "I Lift My Lamp," a pamphlet interpreting the immigration law and its shortcomings (Woman's Division Literature Headquarters, 25 cents) and the article "Town Meeting of the Year," in the January, 1960, METHODIST WOMAN.

Education

The education of our children in proper conditions and with qualified teachers is one of the primary tasks of our country. We believe the time has come when federal aid for public schools is necessary to bring the number of classrooms to adequacy for our children and to secure adequate salaries for our teachers.

The Woman's Division calls on Methodist women across the nation to work for speedy enactment into law of the principles embodied in the 1959 School Support Act. (This bill—the Murray-Metcalf—was not brought out of either House or Senate in the first half of the 86th Congress. It is expected to appear on the Congressional calendar early in 1960.)

As the Woman's Division continues to support the principle of state control of such funds. Methodist women are urged to work in their states for the allocation of both federal and state funds on a basis of nondiscrimination because of race and in compliance with the Supreme Court decision of 1954.

As steps toward these ends the following suggestions are made:

1. Contact Congressmen and Senators by letter or in person and urge the enactment of legislation for this Federal Aid to Education.

2. In local communities contacts with local boards of education should be made. PTA's may be enlisted in planning citizenship brunches to which members of Boards of Education may be invited for discussion. Letters to local newspapers, contacts with local radio and TV stations and special interpretation and discussion of this issue within our own organization may have value. Cooperate with other like-minded community agencies working toward these ends.

*Colonial Policy and Puerto Rico

Because many Methodist women have studied this year the work of the Trusteeship Council as an important part of the U.N., the following resolution will be of great interest. It will be discussed more

*Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

fully in the April pages of THE METHODIST WOMAN. It may be interesting to note that the idea of possible statehood for Puerto Rico is not new. On May 7, 1959, Representative Victor D. Anfuso introduced into the House H.R.7003 providing for a referendum among the voters of Puerto Rico for statehood for the island.

The importance at this time of our relationship to the aspirations of nonself governing territories cannot be over estimated. The United States has an opportunity to help these nations advance toward independence. This requires creative thinking and a willingness "to lean over backwards" in our own relationship to territories with which we are associated.

This recommendation was adopted:

That the Woman's Division urge our State Department to consider a plan for: (1) a plebiscite for Puerto Rico in which that island could choose its present status, eventual statehood, or eventual independence, and (2) supporting in U.N. the placing of all nonself governing territories under the U.N. Trusteeship Council.

***Minimum Age for Marriage**

The Status of Women Commission of the United Nations has, over the years, worked hard to help women overcome handicaps placed upon them by custom. Currently, they are working on a uniform age for marriage. The highest minimum likely to be agreed upon is fifteen years. Because some states permit marriage, with the consent of parents, below that age, the United States has not supported the effort in the Commission on the Status of Women to draw up an international document setting standards for marriage age and other related matters.

The action taken by the Woman's Division did two things. It urged the United States to work for standards in this matter through the United Nations. It also urged Methodist women to work to bring the minimum age for marriage up to sixteen in all states where it is lower. In December, 1959, this included: Alabama, Georgia, Idaho, Iowa, Kentucky, Mississippi, Missouri, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Washington, Texas, and Utah.

***Religious Freedom**

The Woman's Division met at a time when reports of desecration of Jewish places of worship were in the daily news. Therefore it expressed its deep concern about any manifestation of anti-Semitism. It said it was important that "churchmen and church bodies meet present evidences of anti-Semitism in the United States and abroad with condemnation of the acts and an effort to help people understand their serious nature and consequences." It also recommended that Methodist women

1. Increase their efforts to make their communities places where all faiths maintain respect for each other, protect each other and work together to promote the enjoyment of rights and freedoms by the entire community.

2. Find out whether state laws and local ordinances protect their communities from acts of vandalism which violate religious freedom.

Since the U.N. Subcommission on the Prevention of Discrimination and the Protection of Minorities has drawn up a code of rules to guide governments in the eradication of religious discrimination which states that "the public should be educated to accept the principle of nondiscrimination (in regard to religion)" and lists ways in which these principles of nondiscrimination must be observed in specific matters in regard to religion, it is recommended the Methodist women give the draft code serious study.

A simplified version of the code and its background will be found in the April issue of THE METHODIST WOMAN.

What Is Your Local Church Doing

. . . about

The Nationwide Program of Education and Action for Peace? (Sponsored by the Department of International Affairs of the National Council of Churches and promoted by many denominations including The Methodist Church.)

What can you do?

Work with your pastor and the responsible leaders in your local church to develop programs of education and action for peace—in your local church.

Take it upon yourself to be an informed person in your community on international affairs. Follow newspapers, magazines, books, radio and TV, keeping a lookout for international news and what our country is doing about it. Encourage others to do the same.

Find out what other responsible organizations in your community are doing about international affairs. Take part in their activities and ask them to share in your church's study programs.

Write the President, the Secretary of State, your Senators, your Congressman, and the U. S. Ambassador to the United Nations your views on specific international issues.

Write similar letters to the editors of newspapers and magazines.

Pray for peace—and pray without ceasing—for all who carry international responsibilities; for those in public office; for the conditions of peace; for people in their needs around the world.

Keep everlastingly at it. Persist in pursuing peace. ". . . seek peace and pursue it." (1 Peter 3:11) *See back pages of* THE METHODIST WOMAN *for resources.*

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

About General Conference

THIS issue of THE METHODIST WOMAN may help members of the Woman's Society have a better understanding of General Conference in its relations to the life and program of The Methodist Church for the Circle program is directed toward this end. In the preparation of that program the writer spent hours with a very important book known as *Doctrines and Discipline of The Methodist Church*. This book is published every four years following the meeting of the body which makes up General Conference. Accordingly the present book is a 1956 edition.

Some of the first pages are given to a short article entitled "Episcopal Greetings." This article suggests that it would be fine for every Methodist family to use this book. We know this is not a common practice. At the present time, the *Discipline* is used in large part by clergy and church leaders. Because these greetings have so much of sound thinking for all of us, we bring them to you in this way. We think after reading this, you will have a fresh appreciation for The Methodist Church and your responsibility as a member. (This will serve also as another resource for those preparing the Circle program.)

—H. L. J.

Episcopal Greetings

The Methodist *Discipline* is a growth rather than a purposive

Changes in Bylaws

Voted at the Annual Meeting of the Woman's Division of Christian Service, January, 1960.

Note: All page numbers refer to the *Twentieth Annual Report* of the Woman's Division. The italics indicate new wording.

(Clip and paste in your *Annual Report*.)

PAGE

256 ARTICLE II. EXECUTIVE COMMITTEE

Section 1. The executive committee of the jurisdiction society shall be composed of the officers *and secretaries of lines of work* of the Jurisdiction Woman's Society, two or more members of the Woman's Division resident in the jurisdiction, the chairman of standing committees of the jurisdiction, and such additional persons as the Jurisdiction Woman's Society may provide. *A majority shall constitute a quorum.*

This committee shall be the coordinating group for the total educational and promotional program in the jurisdiction, and shall *determine* the officer *or secretary of a line of work* to be responsible for publicity. *Vacancies occurring ad interim in offices or chairmen of standing committees of the society shall be filled by the executive committee upon the nomination of the Committee on Nominations. Vacancies occurring ad interim in the membership of standing committees shall be filled by the executive committee upon the nomination of the Committee on Committees.* (See Article VII, Section 2 of the Jurisdiction Wesleyan Service Guild bylaws in regard to ad interim vacancies in the Guild.)

Section 2. The executive committee shall constitute from its membership an administrative committee of seven, who shall meet upon the call of the president, to transact only necessary business in the interim between meetings of the executive committee.

ARTICLE III. STANDING COMMITTEES

Section 1. As now numbered on page 256.

Section 2. The former Section 3 now is Section 2 and the renumbering of the sections continues from there.

258 ARTICLE V. BYLAWS AND AMENDMENTS

Section 1. Amendments to these bylaws may be made by a majority vote at any annual meeting of the division, provided a thirty-days' notice is given in writing to all members of the division by the executive committee or by the standing Committee on Constitution and Bylaws of the division.

Proposed amendments to these bylaws shall be sent to the recording secretary of the division for presentation to the division.

Section 2. Additional bylaws may be made and amended by the Jurisdiction Woman's Society *provided they are in harmony with the Woman's Division constitution and bylaws for the jurisdiction society.*

Conference Woman's Society

259 ARTICLE I

Section 5. Line 12 now reads: She shall report annually to the conference society and to the secretary of promotion of the jurisdiction society and to the secretary *of promotion* of the Woman's Section of the Joint Section of Education and Cultivation in accordance with the pattern of the Woman's Division of Christian Service.

261 ARTICLE II

Section 3. At the last annual meeting of the quadrennium the society shall elect six women from the conference, three of whom shall be conference officers or secretaries of lines of work, for membership in the Jurisdiction Woman's Society of Christian Service.

Section 4. At the annual meeting of the conference society preceding the last annual meeting in the quadrennium of the Jurisdiction Woman's Society the conference society shall nominate three women for membership on the Board of Missions, the names to be sent to the jurisdiction society.

Section 5. At an annual or executive committee meeting of the conference society, at least six months preceding the Assembly, delegates to the Assembly shall be elected in accordance with the stated membership. (See bylaws for the Assembly, Article III, Section 1.)

creation. The founders of Methodism did not work with a set plan, as to details. They dealt with conditions as these arose. The "class meeting," a distinctive feature of the movement, began as an instrument for the collection of funds. It soon revealed its fitness for religious nurture and took that work as its chief aim. The use of laymen as preachers came at first against Wesley's will, but it was continued because it seemed to be the one effective way of dealing with actual situations. Open-air preaching, always admitted as a "cross" by Mr. Wesley, came partly because the churches were closed to Methodist preachers, and partly because the people who most needed to be helped would not come to regular services in the sanctuaries. Even conferences gained their origin from the actual need of bringing workers together for consultation and inspiration.

This process of growth showed itself clearly as the church increased. Conference work was carried on by the asking of what were called "Minute Questions." These were not perfunctory and artificial. They dealt with the effective ways of presenting the deeper phases and duties of religious experience. As new forms of work were developed, new questions were added to the conference list.

In such a process of adjustment, the *Discipline* became a record of the successive stages of spiritual insight attained by Methodists under the grace of Christ. We have therefore expected that the *Discipline* would be administered, not merely as a legal document, but as a revelation of the Holy Spirit working in and through our people. We reverently insist that a funda-

Page

262 Article IV. Executive Committee

Section 1. The executive committee of the conference society shall be composed of *the* officers *and secretaries of lines of work of the Conference Woman's Society,* all members of the Woman's Division of Christian Service and officers *and secretaries of lines of work* of the jurisdiction society residing within the conference, *chairmen of standing committees, the president of each district Woman's Societies,* and such other persons specifically related to the work of the Conference Woman's Society of Christian Service as the conference society may determine. A majority shall constitute a quorum. The division shall provide the expense for the attendance of division members for one executive meeting annually of their conference society.

This committee shall be the coordinating group for the total educational and promotional program in the conference, and shall determine the officer *or secretary of a line of work to be responsible* for publicity. *Vacancies occurring ad interim in offices or chairmen of standing committees of the society shall be filled by the executive committee upon the nomination of the Committee on nominations.* (See Article VII., Section 2 of the conference Wesleyan Service Guild bylaws in regard to ad interim vacancies of the Guild.)

Section 2. The executive committee shall constitute from its membership an administrative committee of seven, *who shall meet upon the call of the president,* to transact *only* necessary business in the interim between meetings of the executive committee.

263 Article V

Section 6. The last paragraph: It shall study the strength of the societies in the local churches and the pledges made; become informed of conference income and disbursements, local financial possibilities and problems; *recommend to the conference society constructive plans for securing funds for conference and district cultivation;* and assist by counsel in the forming of the conference pledge and *cultivation* budget.

263 Article VI. Bylaws and Amendments

Section 1. Amendments to these bylaws may be made by majority vote at any annual meeting of the division, provided a thirty-days' notice is given in writing to all members of the division by the executive committee or by the standing Committee on Constitution and Bylaws of the division.

Proposed amendments to these bylaws shall be sent to the recording secretary of the division for presentation to the division.

Section 2. Additional bylaws may be made and amended by the Conference Woman's Society provided they are in harmony with the Woman's Division constitution and bylaws for the conference society.

District Woman's Society

266 Article III. Cultivation Fund

Each district shall set up a fund for district cultivation and expenses, according to its needs, *secured through a plan recommended by the conference Committee on Finance and approved by the conference society.*

266 Article IV. Executive Committee

Section 1. The executive committee of the district society shall be composed of the officers, *secretaries of lines of work* and chairmen of standing committees of the *District Woman's Society, and member of the Woman's Division of Christian Service and the officers and secretaries of lines of work of the jurisdiction and the conference Woman's Societies who are members of the district society. A majority shall constitute a quorum.*

This committee shall meet prior to the meeting of the district society, shall consider the advance plans projected by the conference society, make recommendations to the district society for carrying forward these plans, and shall determine the officer *or secretary of a line of work* to be responsible for publicity. Vacancies occurring ad interim in offices or chairmen of *standing* committees of the society shall be filled by the executive committee *upon the nomination of the Committee on Nominations.* (See Article VII, Section 2 of the district Wesleyan Service Guild bylaws in regard to ad interim vacancies in the Guild.)

Section 2. The executive committee shall constitute from its membership and administrative committee of seven, who shall meet upon the call of the president, to transact only necessary business between meetings of the executive committee.

266 Article V. Standing Committees

Section 1. As stated on page 266.

Section 2. The former Section 3 is now Section 2.

Section 3. There shall be a standing Committee on Finance composed of the treasurer of the district, as chairman, the president, secretaries of Christian social relations, missionary education and service, promotion, supply work, Wesleyan Service Guild, and a limited number of other women appointed at the annual meeting of the district society.

This committee shall meet at least semiannually, and on call of the chair-

mental aim of Methodism is to make her organization an instrument for the development of spiritual life. We do not regard the machinery as sacred in life itself, but we do regard as very sacred the souls for whom the church lives and works. We do now express the faith and hope that the prayerful observance of the spiritual intent of the *Discipline* may be to the people called Methodists a veritable means of grace.

For this reason we wish that this publication might be found in every Methodist home, and the more so, because it contains the Articles of Religion which are held more or less by all the Reformed churches of the world. Thus we remain your very affectionate brethren and pastors, who earnestly commend you to Christ.

—*Discipline of The Methodist Church*

Do You Want to Serve Your Church?

There is great need for competent and consecrated office personnel in the Board of Missions.

Needed:

Secretaries, Bookkeepers, File Clerks, Typists, Stenographers.

Write to the Personnel Office for information:

Mrs. Marion Webster
Room 1476
475 Riverside Drive
New York 27, New York

PAGE

man. It shall be the duty of this committee to study the strength of the societies in the local churches and the pledges made; become informed of district income and disbursements, local financial possibilities and problems; assist by counsel in the forming of the district pledge and cultivation budget; and cooperate with the conference society in promoting and supporting the total financial program of the Woman's Division.

266 ARTICLE VI. BYLAWS AND AMENDMENTS

Section 1. Amendments to these bylaws may be made by majority vote at any annual meeting of the division, provided a thirty-days' notice is given in writing to all members of the division by the executive committee or by the standing Committee on Constitution and Bylaws of the division.

Proposed amendments to these bylaws shall be sent to the recording secretary of the division for presentation to the division.

Section 2. Additional bylaws may be made and amended by the District Woman's Society provided they are in harmony with the Woman's Division constitution and bylaws for the district society.

Woman's Society in the Local Church

266 ARTICLE I. MEETINGS

Section 1. There shall be one or more regular meetings of the Woman's Society of Christian Service during a month. Adequate time shall be given in the meeting for education in and successful promotion of the vast interests committed to Methodist women. *One* regular meeting of the year shall be devoted to consecration, and consideration of the plans, programs, and financial pledges for the year. *The Committee on Nominations shall bring a report and an election shall be conducted for the officers, secretaries of lines of work and chairmen. Annual reports shall be given and installation held before the close of the year.*

Section 2. Where expedient, the society may organize circles which shall meet once a month for an inclusive presentation of the plans and program of the society. Membership in circles shall be revolving, subject to entire change of personnel (annually or biennually) at the time of the annual meeting.

269 ARTICLE IV. EXECUTIVE COMMITTEE

Section 1. The executive committee of the society shall be composed of the officers, *secretaries of lines of work,* chairmen of standing committees and circles and the president and treasurer of *each* unit of the Wesleyan Service Guild in the local church. The pastor is a member *ex officio. A majority shall constitute a quorum.*

This committee shall meet once a month prior to the business meeting of the society. It shall consider all plans and projects and submit its recommendations to the society for action. Vacancies occurring ad interim in offices or in chairmen shall be filled by the executive committee *upon the nomination of the Committee on Nominations.*

Section 2. The executive committee shall constitute from its membership an administrative committee of seven, who shall meet upon the call of the president, to transact only necessary business in the interim between meetings of the executive committee.

270 ARTICLE V. STANDING COMMITTEES

Section 1. The former Section 2. Renumbering continues from there.

270 ARTICLE IV

Section 5. The second and third paragraphs: It shall be the duty of this committee to *prepare* the total budget of the society *for approval by the executive committee and adoption by the society.* This budget shall include amounts to be sent to the district or conference treasurer, and the amounts to be expended locally. Officers, *secretaries of lines of work* and committees of the society shall present all anticipated needs for funds to the Committee on Finance of the Woman's Society for consideration in making the budget to be recommended to the society for adoption. *All funds of circles are a part of the total budget of the Woman's Society of Christian Service.*

Requests, *made either to the circles or to the society,* for funds not included in the budget adopted shall be referred by the society to the Committee on Finance for study in relation to the total financial responsibility of the society. Such request shall be acted upon by the society . . .

271 ARTICLE VI. BYLAWS AND AMENDMENTS

Section 1. Amendments to these bylaws may be made by majority vote at any annual meeting of the division, provided a thirty-days' notice is given in writing to all members of the division by the executive committee or by the standing Committee on Constitution and Bylaws of the division.

Proposed amendments to these bylaws shall be sent to the recording secretary of the division for presentation to the division.

Section 2. Additional bylaws may be made and amended by the Woman's Society in the local church provided they are in harmony with the Woman's Division constitution and bylaws for the society in the local church.

WORLD PEACE STUDY TOUR

Nations of northern Europe and Russia will be included in the 1960 annual study tour of the Board of World Peace of The Methodist Church, to be conducted between July 18 and August 27 under the direction of Dr. Carl Soule, field secretary. Interviews are being planned with leaders in church, political, and social life in Britain, Germany, the Netherlands, France, Switzerland, and Russia. The group will attend the Passion Play at Oberammergau and will also visit a number of ancient landmarks. Among agencies related to the United Nations to be visited are: the International Court of Justice at the Hague; the International Labor Organization, the World Health Organization and the World Meteorological Organization at Geneva, and the Educational Scientific and Cultural Organization at Paris.

The cost of the tour is kept as low as possible. Inquiries should be addressed to Dr. Soule, Board of World Peace, 740 Rush Street, Chicago 11, Illinois. A staff member of the Board since 1945, Dr. Soule has led tours to England, Sweden, Germany, Switzerland, and France in 1955; to England and Germany in 1948. During 1957 and 1959 he traveled in Mexico.

GUILD MEMBER HONORED

The General Conference of 1956 made it possible for qualified musicians to be certified by annual conferences in recognition of outstanding service in Methodist churches. Mrs. Charles Adamson, secretary of the Oregon Conference Wesleyan Service Guild, has been certified as Minister of Music by the Oregon Annual Conference. She is organist at the First Methodist Church, Medford, Oregon, a post she has held for many years.

Calendar of Activities

CHILDREN'S WORK: Assist with vacation church school plans. Attend vacation church school workshop. Assist with plans for additional sessions on missionary unit for May.

CHRISTIAN SOCIAL RELATIONS: Study the work sheet on pages 29-32 listing the responsibilities for 1960-61.

LITERATURE AND PUBLICATIONS: Do some creative planning for the April drive to secure new subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

MISSIONARY EDUCATION AND SERVICE: Begin the course, *The Gospel of Luke.* Bring interesting missionary information from *The Twentieth Annual Report of the Woman's Division.**

PROMOTION: Work with president on arrangements for Officers' Training Day. Confer with the treasurer about plans for financial promotion which will be on the agenda for the meeting of the Committee on Finance in April.

SPIRITUAL LIFE: Continue plans for Day Apart Service.* Cooperate with pastor in plans for Holy Week and Easter. Assume responsibility with the church in evangelistic efforts. Cooperate in presentation of the study of *The Gospel of Luke.*

STATUS OF WOMEN: As action from the March program, the executive committee and the Committee on Membership might like to plan some further cultivation of the inactive members. Information from the service activity cards should be helpful in discovering where these women would prefer to serve.

STUDENT WORK: Suggest to the Committee on Program that a deputation team of students from a nearby college be invited to lead a worship service and participate in Woman's Society meeting. Be on the alert for students who should participate in summer service projects and full-time missionary service. Order *Methodist Service Projects.**

SUPPLY WORK: If askings are met and your Woman's Society wishes to do more, contact your district or conference secretary for additional or emergency needs, or suggest some Undesignated Cash for Supply Work.

TREASURER: Study the giving by conferences on pages 48-51. Compare your conference report with others.

VICE-PRESIDENT: Present the general program, "How Total Is My Stewardship?" and suggest to the circle program chairman "Concerning the Stewardship of the Church." Both may be found in the *Program Book,* There's a Light Upon the Mountains.* Or the circle may use the program, "General Conference" on page 28 in this issue of THE METHODIST WOMAN. Call a meeting of the Committee on Program to evaluate past programs and plan for the future. Be sure plans are progressing to observe "A Day Apart," during the Lenten Season.

WESLEYAN SERVICE GUILD: Participate in World Day of Prayer, March 4. The Committee on Spiritual Life is responsible for a Lenten Communion breakfast for a Sunday morning in March or April.

YOUTH WORK: Check all pledges to the Methodist Youth Fund. The fiscal year for MYFund closes May 31, 1960. If you want to participate in the International Christian Youth Exchange, write to Rev. Ted McEachern, P. O. Box 871, Nashville 2, Tennessee.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

SPREADING NEWS OF PROTESTANTISM'S CENTENNIAL IN JAPAN

WHAT an opportunity Secretaries of Missionary Education and Service and indeed all who are interested in the missionary enterprise of the church have had to learn of the work in Japan during this Centennial year of Protestantism in Japan. Even if we confined our reading to THE METHODIST WOMAN and the November, 1959, WORLD OUTLOOK and carefully digested them, we would know much about our Methodist work in that fascinating country. Let us pull out our 1959 copies of THE METHODIST WOMAN and turn to page 10 of the January issue for Mrs. Velma Donald's "New Ways in Homemaking." Mrs. Donald teaches home economics at Hiroshima College. On that page you will note the picture of women in the Social Evangelistic center in Beppu, a center directed by Miss Alberta Tarr.

In the February issue you will note "Christianity Confronts the Japanese Family," an article based on a study made by Mrs. Okimoto, a graduate of Aoyama Gakuin. You will perhaps recall that Aoyama Gakuin is the university where the World Conference on Christian Education was held in Tokyo (1958) and which has an enrollment of nearly ten thousand. Be careful to read on pages 8 and 9 of the same issue Kikui Tamba's way of saying "Thank you," and of citation for distinguished service in social welfare which came to Miss Mildred Anne Paine for her devotion to the welfare of Japanese children and youth as demonstrated by the establishment of Ai Kei Gakuen. You will learn something about Miss Paine in this news note entitled "Missionary Honored."

In the March issue under "Dedicated Leadership" on page 11 read what Mrs. Ishibashi said to those of us who attended the luncheon in New York City planned as a feature of the fortieth anniversary of Tokyo Woman's Christian College. Mrs. Ishibashi, a Y.W.C.A. secretary in Japan was then in the United States as a member of the Japanese delegation to the United Nations.

Two tours to Japan were announced in the July-August issue, page 3. One was guided in Japan by Miss Margery Mayer, a Woman's Division missionary. The other was under the leadership of Miss Henrietta Gibson. (Her impressions appear on page 21 of this issue.)

One of the centers of great interest to me during my brief stay in Nishinomiya, Kobe, and Osaka, in 1958, was the Christian Youth Center in Kobe under the direction of Miss Gertrude Feely. On page 10 of the July-August issue of THE METHODIST WOMAN is an article by Miss Feely, "Beyond the City Limits," telling of the evangelistic caravan organized and sent out by the Evangelistic and Youth Committees of the Hyogo District of The United Church of Christ in Japan. One team of five and one of four went out on a ten-day schedule into rural areas. They traveled in the automobile provided for Miss Feely by the Woman's Division. Note the picture of one of the teams, including your missionary, Miss Feely.

The articles which will really climax the news concerning Japan from THE METHODIST WOMAN are found in the October issue. The first, entitled "Centennial Year—One Hundred Years of Protestantism in Japan" by Dr. Thoburn T. Brumbaugh, executive secretary for Japan and Korea of the Board of Missions, will hold your interest from the first sentence to the very last. What a wealth of information is between! On the next page is the second anniversary article; this time a description of a Woman's Division school, Fukuoka Jo Gakuin, which is making plans to observe the seventy-fifth anniversary of its founding by moving to a new campus. Along with the word description is a photograph of the principal, Miss Yae Kakizono, the school's first graduate to be chosen for this position. Read there the tribute paid by Miss Elizabeth Clarke, another missionary, to Miss Yoshi Tokunaga, the first Japanese principal, who for a quarter of a century gave consecrated, devoted leadership to the school.

For information about other countries, including our own, in which you support work consult the index found in the December issue of THE METHODIST WOMAN, pages 44-51. Here you will find in an alphabetical arrangement and under the headings of the titles of the divisions of work in the Department of Work in Home Fields and the Department of Work in Foreign Fields, all of the articles which appeared in the magazine in 1959.

I hope you can retain your copies or at least see that one complete set is retained in your church or society library each year, and that you will draw heavily on the index found in the back of each December issue for finding pertinent materials for general and circle programs. As Secretary of Missionary Education serving on the Committee on Program and the Committee on Finance as well as the help you will give to individuals and groups preparing programs of all kinds bearing on missionary education. I hope you will become better informed month by month,

if not day by day, on the work carried on by the Woman's Division and the other divisions of the Board of Missions.

In connection with this review of Japan as it rounds out the Centennial year you will enjoy the letters on page 3 of the November issue of WORLD OUTLOOK—letters by our Woman's Division missionaries and workers in Japan, Misses Bobbie Barrett, Susan R. Smith, Mary Searcy and Mrs. Cleta Kennedy Terrill. There is also a letter by E. Stanley Jones and John W. Krummel written from Japan. Mr. Krummel writes from Aoyama Gakuin in Tokyo, where, as some of you may recall, Miss Juanita Brown, editor of literature of the Woman's Division, is teaching this year. Dr. Iglehart has written a guest editorial, "Japanese Christianity Then and Now," contrasting the Japan of 1909 with the Japan of 1959. Following an article "Celebrating Protestantism's Centennial in Japan" is a picture section on Aikei Gakuen Social Center, to which reference was made carlier.

Many of you had the joy of meeting and hearing Dr. Hamako Hirose, the first graduate of our school in Hiroshima to become president. What happiness it would have brought Miss Nannie B. Gaines to see one of her own girls installed as president. Miss Gaines, the first principal, taught for forty-five years. Her grave now overlooks the city. Miss Gaines went to Hiroshima because of the urgent plea of Dr. J. W. Lambuth. Over 10,000 young girls have entered the school since its founding, but Miss Hirose tells about it in her thrilling message found on pages 28-29. Those of you privileged to know and love Miss Katharine Johnson, will recall that it was in this school that she spent her years in Japan and taught Hamako Hirose. It will be unfortunate if you miss "The First Hundred Years—A Mosaic of Protestant Missions" by Miss Elizabeth Watson, and the pictures accompanying the article. One of the latter is the graduating class of Lambuth Memorial Bible School in Kobe, 1909. Be sure to share this article with your older friends who perhaps knew the Lambuths, Miss Dora Schoonmaker, or Miss Nannie B. Gaines. Note also the modern pictures on the pages following this article entitled "Young Woman of Japan."

Reading THE METHODIST WOMAN and WORLD OUTLOOK regularly keeps us informed. And information is the basis of inspiration to do more for the total program of the Woman's Division of Christian Service.

Thank You Letter

A Sunday-school Class of First Church, Hot Springs, Arkansas, sent a gift of dolls to the work in Nome, Alaska. In acknowledging the gift from their home church, Mrs. W. A. Woodcock, wife of the Medical Director of the Maynard-McDougall Hospital, gave interesting side lights. Excerpts of her letter are printed.

Dear Members of the Wesley Philethia Class:

You cannot possibly imagine the excitement when those beautiful dolls arrived. I wish I had pictures to send you of my living room yesterday, when we wrapped the dolls. Two Sunday-school teachers were there, our administrator's wife, two nurses from the hospital and Mrs. Baldwin whose husband is a son of the first preacher at our mission church here. One of the nurses is from Massachusetts. Her husband died six years ago and she went through nurses' training. Some years ago, she happened to give a Woman's Society program on Maynard-McDougall Hospital and later when she was left alone decided to come to Alaska and serve in this isolated place. She is active with our MYF group here and worked at the youth camp last summer.

Mrs. McCarthy whose sister helped with the first nursing home which later developed into a Methodist Hospital made this comment: "It's not just the dolls, you don't know what it means to us up here to know we are not forgotten and that someone outside really cares." Everyone up here counts years not by date but by the year such and such a thing happened. She said she could just hear some of the little Eskimo children years later saying, "remember, it was the year of the dolls, when everyone at the church got a doll."

Some of the stores here handle a few dolls, but one doesn't often see that many pretty ones in this part of the North. One woman said that it was just a treat to see that many together at one time! It's been a long time since she has been outside and anything so colorful really does mean a lot during these long dark days.

Your gift stimulated the Woman's Society of Christian Service here. The nurses held the Christmas meeting in the reception room and everyone brought a gift for a boy. We have thirty-five boy's gifts; there are fewer boys than girls. As Alfred says, it represents a lot of happiness for the Methodist children of this community this year. Words simply cannot express our appreciation for what you have done.

It has been about twenty-five degrees below zero; the doorknob or anything metal sticks to your bare hand. I keep mine well covered with fur gloves. Our house is wonderfully warm and I only have to thaw our drain pipes once a day with just one pan full of hot water.

The North has is problems, but they all seem brighter when those at home show their concern in such a splendid and wonderful way.

(Mrs. W. A.) ELIZABETH WOODCOCK

STUDENT WORK

RUTH M. HARRIS, *Secretary*

REPORT ON THE 18th ECUMENICAL STUDENT CONFERENCE ON THE CHRISTIAN WORLD MISSION

by

RICHARD F. CELESTE

Among student Christian movements around the world 1959-60 is the second year of an intensive emphasis on the life and mission of the Church. The theme chosen for this year of "serious study and involvement" in the United States was THE MISSION OF THE CHURCH IN THE WHOLE WORLD. The major event of this year's program was the 18th Ecumenical Student Conference which was held in Athens, Ohio, from December 27, 1959 to January 2, 1960.

I AM tempted to describe an experience such as this conference in terms of its "surface," or its color—to make it a parade of events from the opening worship and dramatic production of "Sign of Jonah" to the closing Communion Service. Its color was nearly overwhelming. Just one example which lingers in mind is the way in which the native costumes (and customs) of many of the over 1,000 overseas students brightened the drab winter tones of the vacation-emptied southern Ohio campus community. The schedule was literally crammed (I know, what conference isn't?) from the morning program, which had to be piped into the Methodist church to an overflow crowd of 600 unable to squeeze into the tightly packed auditorium, to the 208 different Bible study groups which met later each morning, right on up to the 60 plus "firesides" which convened each evening.

I must confess that toward the end of the week I was just about worn out from facing "those frontiers to which our faith must address itself," as they were described in the conference program. We heard Kermit Eby, professor of sociology at the University of Chicago, discuss the frontier of "Technological Upheaval"; 'Bola Ige, a young Nigerian lawyer and co-secretary for the conference, on "New Nationalisms"; Harry Daniel, general secretary of the Student Christian Movement of India, on "Militant Non-Christian Faiths"; and Dr. Martin Luther King on "Racial Tensions." We even drank our midday coffee in the "Frontier Room" (of the Ohio University snack bar) and when we asked girls out it was for "late frontiers."

Yet for me, as for the other 3,600 delegates, the real importance of the conference lay not in its brightly colored, brilliant, and busy "surface"—important, impressive and tiring as this may have been. The real impact of the conference was in its content, and justly so.

To return to the "frontiers": if listening to the frontier addresses was exciting—and it was!—it was even more exciting to discuss these frontiers each afternoon in the various "Frontier Forums," which also covered such areas as "Modern Secularism," "Responsibility for Statesmanship," "The University World," "Displaced, Rejected, Uprooted Peoples," and "Communism." In these sessions we had an opportunity to deepen our understanding of at least one frontier. For many of us, however, there was a tendency for our excitement to turn to frustration as we began to see the number and the complexity of these frontiers. *What*, I know I began to ask, can *I* do? Why I don't even know enough about *one* of these frontiers really to begin to accomplish anything. Is my faith relevant, after all, to these frontiers?

"Jesus Christ is the creation of all things; Jesus Christ is the consummation of all things. He is the Alpha and the Omega. We are worth something—we have meaning—not because we think, nor because we act, nor even because we are, but because Christ died for us . . . in Him are all things made new. . . . All that we do—our successes as well as our failures—are at once judged and redeemed by God." Bishop Lesslie Newbigin was neither exclaiming nor explaining when he stated this during the "biblical address" which he gave each morning. Rather he was, in his soft, firm, scholarly manner, proclaiming—proclaiming the centrality of the gospel in our world of frontiers.

The full force of Bishop Newbigin's affirmation broke through my frustration. God *has* both judged and redeemed us and the whole world (how appropriate that this conference should come during the Christmas season). He is at work even now in the very frontiers which we in our own awkward, inadequate, but nevertheless dedicated, fashion must confront. The Word of God made flesh in Christ drives us out into the frontiers of our world—frontiers which are often on our own college campuses, in our own communities, as well as in far-off corners of the globe—not worried about success or failure, which is not ours to judge, but seeking new and more meaningful patterns of obedience to Christ.

Be on the alert for students who should participate in summer service projects. Order *Methodist Summer Service for College Students, 1960* from the Offices of Student Work, 13th floor, 475 Riverside Drive, New York 27, N. Y.

YOUTH WORK

ALLENE MAY FORD, *Secretary*

INTERNATIONAL CHRISTIAN YOUTH EXCHANGE

by THEODORE McEACHERN *

THE supreme institution on earth dedicated to overcoming all barriers that separate man from man is the Christian Church. Physical barriers have been shrunk by jets, rockets, radio, television, the film industry and the press. Yet barriers of race, nationalism, politics and other exclusive "isms" still exist. Christians everywhere must be engaged in the task of overcoming these barriers to true human brotherhood.

Teen-age youth must participate in this mission. When one considers that by 1975 one-half the population of the United States will be under twenty-four years of age, involvement of youth becomes even more urgent.

International Youth Exchange

The International Christian Youth Exchange exists to give youth the experience of Christian world understanding. This is a program of teen-age exchange, sponsored by the church, and centering in the Christian home.

Two types of exchange are possible. The one-way project brings a youth from overseas to an American family for one year. The two-way exchange brings a youth from overseas and also sends an American youth overseas for one year. Cost of the one-way project is $400; the two-way costs $1,300. Each exchange must be sponsored by a local church. Youth between sixteen and eighteen years of age are eligible.

At the present time, eight denominations cooperate in ICYE. There are 105 youth in the U.S.A. and 45 overseas under ICYE sponsorship. The Methodist Church is sponsoring 52 youth in the U.S.A. and 19 overseas. For the year 1960-61 the Methodists have a goal of 60 youth in the U.S.A. and 30 overseas.

Churches are needed to sponsor these exchanges. A church-school class, the MYF, the men's club—may sponsor the exchange in the name of their local church. Woman's Societies can encourage the project by finding available homes.

1960 MYF Travel Seminar

Additional involvement of youth in the world mission of the church is possible through the 1960 MYF Travel Seminar. Sponsored by the Methodist Board of Education, the seminar will have special relation to the European Christian Youth Assembly, Lausanne, Switzerland, July 13-24.

Sixteen Methodist youth and two adult counselors will form the seminar. In addition to the two weeks in Switzerland, the group will visit Methodists in England, Holland, Belgium, France, Austria and Germany. Contacts with Methodist youth and adult leaders will be a special emphasis of the seminar. A visit to the Oberammergau Passion Play will be made.

Approximate dates of the seminar are June 25 to August 10. The cost will be between $900 and $1,100. The application deadline is April 15, 1960.

Youth of post-high-school age and some well-qualified graduating seniors may apply. Applicants should be sponsored by some local, subdistrict, district, conference or national MYF group. Financial responsibility rests upon the applicant, with possible assistance from the sponsoring group.

Leaflets describing *ICYE* and the Travel Seminar are available in quantity upon request. For further information contact either Miss Allene Ford, Room 1310, 475 Riverside Drive, New York 27, New York, or the Rev. Theodore McEachern, P. O. Box 871, Nashville 2, Tennessee.

* Mr. McEachern is a member of the Youth Department Staff, Board of Education, Nashville.

Methodist youth visit the Pennington Church before going overseas. Pictured left to right are: Deanna Peterson, Chappell, Nebraska, and Utrecht, Holland; Fred Herschbach, Tyler, Texas, and Aalen, Germany; the Rev. James Marshall, pastor, Pennington Church; Kathy Carson, Los Angeles, California and Bochum, Germany; Charlotte Anderson, Whitakers, North Carolina, and Eschwage, Germany; Jane Gottfried, Elyria, Ohio, and Haren, Germany.

CHILDREN'S WORK

GENE MAXWELL, *Secretary*

Missionary Education—Spring, 1960, Emphases

By MRS. JOHN W. WARREN, *Watertown, New York*
Chairman, Standing Committee on Missionary Education of Children

Primary and Junior—Town and Country

DURING the spring of 1960 children in The Methodist Church will be engaged in a study of significant and interesting missionary enterprise. Both primary and junior children will discover some of the ways in which their church is at work in Town and Country in the United States. They will find new friends among people here at home. Junior boys and girls will give their attention to some of the work the church is doing in farming communities, nonfarm communities and small towns, and will have a sense of fellowship with these members of the world family. Both primary and junior children will become acquainted with children in rural America, and will learn of some adventures in Christian service being carried on among them.

Materials for additional sessions include the following:

1. For Primary Children

A Gift of Turtles, by Ella Mae Charlton. Price $1.50. Use with this *A Primary Teacher's Guide on The Church's Mission in Town and Country,* by Elizabeth McDowell. Price 65 cents.

2. For Junior Children

The Singing Bridge, by Rita Puttcamp. Price $1.50. Use with this, *A Junior Teacher's Guide on the Church's Mission in Town and Country,* by Doris De Maree. Price 65 cents. Also a missionary unit will appear in the "Additional Session" section of *Child Guidance* in May, for juniors who meet once a week. This unit is "Resource Materials."

Other materials on this emphasis for Spring 1960 include rich and varied resources: Picture sets, a picture album, *World Friends in Town and Country,* a filmstrip, "Country Cousins"; picture books in color, *Children in North America* and *A Picture Map of the United States.*

For information regarding other available materials, leaders should consult the free leaflet, "Missionary Materials for Use With Children," (1959-60).

Meeting New Friends

Meet Pamela

As Pamela took the envelope addressed to her from the mailbox she said: "Now I can have Sunday school this week." Pamela lives on a large farm in North Dakota. She likes to live in North Dakota, but sometimes she gets lonely, for her nearest neighbors are miles away, and she can barely see their house in the distance. The nearest church is many miles away, too far for Pamela to attend Sunday school. The people of the church decided to send copies of the lessons to Pamela and other boys and girls who could not attend. So the Sunday school comes to them.

A Traveling Church for Mark

Did you ever hear of a traveling church for traveling people? Because of the kind of work they do, some people cannot live in one place very long. So they travel from town to town, and sometimes from state to state. Mark lives in a trailer camp far away from the town church. He is glad this trailer church has come to his camp. He has been invited to vacation church school and is eager for it to start.

Gary and Mary Help on the Lord's Acre

Did you ever hear of the Lord's Acre plan? Gary and Mary have one on their farm. Money received from the crops grown on this plot will be given to the church. All the family works on this plot. Sometimes a church chooses a project like this and all the members give a gift of work.

Danny Raises a Heifer for Relief

Danny takes good care of his calf, for she is very special. She belongs to the boys and girls in Danny's Sunday school class at the Pleasant Hill Church. One Sunday their teacher showed them some pictures of boys and girls in Europe and Asia who looked very thin and pale. They found out that these children had no milk to drink. They also learned of a plan made some years ago to send young heifers to other countries through Church World Service. So they bought a calf and Danny is taking care of her until she is big enough to be sent overseas.

Shoes, Shoes, Shoes for Fred

No, Fred and the other boys and girls in the junior class in a small town church asked for the job of cleaning and polishing shoes. They are having fun doing it. This is how it started: the boys and girls learned that many people need shoes, both in this country and in other lands. They are happy to have used shoes, for they have no money to buy new shoes. The junior teachers found out where to send them. The children think their shoe project is one that any group of boys and girls could do.

(Adapted from the picture album, *World Friends in Town and Country.*)

THE TRIAL

by

MRS. LESTER HINES

District Guild Secretary of Lima District, Ohio Conference

(This material is based upon "Things on Which We Need to Work" which appeared in the September, 1959 issue of THE METHODIST WOMAN.*)*

Scene: *Any courtroom in the United States. As indicated this is case No. 300 on the docket of the Conference Guild Court. The judge is hearing the case. The Disinterested Guild of Why Bother, Ohio, has its defense attorney. The District Attorney represents the District Secretary. The jurors have been duly impaneled and sworn. A charge of disinterested and un-Guildlike conduct has been filed by the district attorney against the Disinterested Guild.*

JUDGE: The court will now come to order. Are you prepared to proceed with the case at bar? *(Looking at attorneys.)*

BOTH: Yes, your honor.

JUDGE: It is necessary that the District Attorney proceed with the charges against the Disinterested Guild and that the Defense Counsel represent the defendent. Proceed.

DISTRICT ATTORNEY: I will call my first witness—Miss Thoroughly Ignored. *(Witness comes forward and bailiff goes through process of swearing her.)* Miss Ignored, is it true that you attended a Guild meeting held by the Disinterested Guild?

MISS I.: Yes.

DISTRICT ATTORNEY: Is it true that while attending that meeting members of this Guild made no effort to—

DEFENSE ATTORNEY: I object your honor. Counselor is leading the witness.

JUDGE: Objection sustained.

DISTRICT ATTORNEY: Now, Miss Ignored, tell me in your own words what happened at this meeting.

MISS I.: Well, I was invited by Miss Amy Aloof to attend a meeting of the Guild. At that time I was very interested in the Guild and, knowing the purpose of the organization, I thought perhaps—

DISTRICT ATTORNEY: Now, Miss Ignored, just tell the court what happened at the meeting.

MISS I.: Yes, I'm sorry to have wandered. Upon arriving at the meeting, there was no one at the door to greet me. Apparently everyone was supposed to walk in—

DEFENSE ATTORNEY: I object, your honor. The witness is drawing conclusions.

JUDGE *(looks at witness):* The witness will continue but refrain from drawing conclusions during her testimony.

DEFENSE ATTORNEY: You mean you just walked in?

MISS I.: I waited for a time after ringing the bell—then someone called "come in." I entered, Miss Aloof took my coat and showed me a chair.

DEFENSE ATTORNEY: And then?

MISS I.: I sat there.

DEFENSE ATTORNEY: You did nothing?

MISS I.: Well, I tried to get into the conversation with two or three little groups, but was unable to do so.

DEFENSE ATTORNEY: I see! *(Looking distressed—taps pencil a moment.)* That's all!

JUDGE: You may step down. *(Looking at Miss Ignored—then nods to the district secretary.)*

BAILIFF: Will Mrs. Really Tried come to the stand? *(Mrs. Tried approaches the stand and goes through the motions of being sworn.)*

DISTRICT ATTORNEY: State your name, please.

MRS. T.: Mrs. Really Tried.

DISTRICT ATTORNEY: What are your duties or relationship to the defendent?

MRS. T.: I am not associated with the Disinterested Guild and have not been for some time. However, I was formerly the program chairman.

DISTRICT ATTORNEY: That is a vital position?

MRS. T.: Very much so.

DISTRICT ATTORNEY: Now tell me, Mrs. Tried, why did you sever all connections with the Disinterested Guild?

MRS. T.: There are several reasons. First of all, the group was quite large, with various age groups and many varied interests. It was difficult to work together—to borrow an expression, it didn't "jell."

DISTRICT ATTORNEY: I see. You mentioned another reason.

MRS. T.: Yes, this group prided itself on organization.

DISTRICT ATTORNEY: What do you mean by that?

MRS. T.: It's practically a dictatorship!

DEFENSE ATTORNEY *(jumping up):* I object your honor.

JUDGE: On what grounds?

DEFENSE ATTORNEY: The witness is drawing her own conclusions.

JUDGE: Counselor, I might point out to you that it could have appeared that way to her. Therefore, your objection is overruled.

DISTRICT ATTORNEY: As you were saying, Mrs. Tried.

MRS. T.: The group was practically a dictatorship . . . in that it was too highly organized. We were told what to do and when to do it! As program chairman I found it very difficult to use or express new ideas—speakers were thought to be essential at every meeting.

DISTRICT ATTORNEY: We would state here that all Guild programs should be a challenge to members and an inspiration. All right, Mrs. Tried, do you have anything further to add as to your reasons for severing relations with the defendent?

MRS. T.: I believe that is all.

DISTRICT ATTORNEY: Your witness.

DEFENSE ATTORNEY: No questions.

DISTRICT ATTORNEY: Will Mrs. Helpful Society please approach the stand? *(Mrs. Society approaches and goes through the motions of being sworn.)* State your name and relationship to this case.

MRS. S.: My name is Mrs. Helpful Society. I am not a Guild member but a member of the Woman's Society of the Why Bother Methodist Church.

DISTRICT ATTORNEY: Tell me what you did on the thirteenth day of May, 1959.

MRS. S.: I have here a copy of a letter *(holds letter up)* which I sent to Miss Ima Click of the Disinterested Guild, giving to her a list of ten prospective Guild members, some of whom were industrial workers and who should or wanted to be approached concerning the Guild. The letter stated we would help in any way we could to integrate these women into the Guild.

DISTRICT ATTORNEY: Did you hear from Miss Click?

MRS. S.: I did not. However, upon several occasions I approached Miss Click and asked if she had contacted any of the girls.

DISTRICT ATTORNEY: What did she tell you?

MRS. S.: That she had not . . . that women in industry would need a different approach and members of her Guild preferred their group as is.

DISTRICT ATTORNEY: Your witness.

DEFENSE ATTORNEY: Mrs. Society, is it proper for you to approach Guilds concerning their membership? Are you not two different groups?

MRS. S.: That is correct. We are separate groups. However, the Woman's Society and Guild have been and are urged to work hand in hand on membership in order to have as many women as possible working in the church.

DEFENSE ATTORNEY: No further questions.

DISTRICT ATTORNEY: Your honor, the Conference Guild rests its case.

JUDGE *(to Defense Attorney):* Proceed.

DEFENSE ATTORNEY: Will Miss Ima Click take the stand? *(Miss Click approaches and goes through the motions of being sworn.)* Now, Miss Click, I understand you have a fine Guild organization. Is that true?

MISS CLICK *(rather smugly):* Yes, it is! Many of the girls have belonged for years and we work well together.

DEFENSE ATTORNEY: I see . . . now what type of programs do you offer?

MISS C.: Speakers except for a few "off" months. We're working girls and, of course, this is far easier for us.

DEFENSE ATTORNEY: No further questions. Your witness.

DISTRICT ATTORNEY: Miss Click, is it true that you have retained the same membership for some time and have not reached out for or wanted new members; that you enjoy your little cliques?

DEFENSE ATTORNEY: I object, your honor!

JUDGE: Objection overruled.

DISTRICT ATTORNEY: Will you please answer my question?

MISS C.: Yes, we do—it's too much work to go out and get new members *(pauses)* although our group would be better if we had new and fresh ideas. . . .

DISTRICT ATTORNEY: That is all.

JUDGE: You may step down, Miss Click.

DEFENSE ATTORNEY: Will Miss Amy Aloof take the stand? *(Miss Amy Aloof approaches and goes through motions of being sworn.)* As you know, Miss Aloof, your Guild has been charged with disinterested conduct and holding itself aloof from new ideas and members. Are you aware of the seriousness of this charge?

MISS A.: I am. However, it is absolutely unfounded!

DEFENSE ATTORNEY: That is not for you to decide. Does your group have enriching and challenging programs?

MISS A.: Well, yes—although—

DEFENSE ATTORNEY: Yes?

MISS A.: May I speak to you privately?

DEFENSE ATTORNEY: Your honor, may I speak with my client for a moment? There seems to be some disagreement as to the charges.

JUDGE: Is that satisfactory with opposing counsel? *(Looking to District Attorney who nods in agreement.)* Court will recess for

five minutes. *(Recess: the two attorneys confer with their clients.)*

JUDGE: The court will please come to order.

DEFENSE ATTORNEY: Your honor, may counsel approach the bench?

JUDGE: Please do so.

DEFENSE ATTORNEY: Your honor, we have conferred and find the Disinterested Guild willing to admit un-Guildlike conduct and behavior and willing to make amends.

JUDGE *(to District Attorney):* Counselor, would it be agreeable with you if the matter at hand be disposed of immediately?

DISTRICT ATTORNEY: I believe it can be so handled.

JUDGE: Will the defendants please approach the bench? *(Group approaches.)* After having heard the evidence against you, I deem it advisable to place your group on probation for a term of three years upon the following conditions:

1. That your group will plan and use the Program Packet and give some much-needed attention to program planning.

2. That you will seek out the women in your community and church, cooperating with the Woman's Society to make certain that they are welcomed into your group and that you make every effort to dissolve the little cliques within your group immediately.

3. That you dispense with dictatorial methods and allow members to express their ideas.

4. That you enrich your members and challenge them with the work, fellowship and inspiration of the Wesleyan Service Guild. Will you abide by these terms of probation? *(All nod in agreement.)*

So be it. You will report your progress to the District Secretary who will act as your probation officer on the following dates this year: June 1 and November 15. After this year, report on May 15 and November 15.

Court is adjourned.

Conference Secretary Becomes "Full-Time Worker"

by

MRS. PAULINE NOLL

California-Nevada Conference Secretary of the Wesleyan Service Guild

I HAD been anxious for some time to do something closely identified with Missions. Since August, 1959, I have been in the San Francisco office of the Board of Missions of The Methodist Church. What do I do? That is the hardest question put to me as it is all so varied. I am here to help the missionaries in and out of the port of San Francisco.

It is one privilege to help the new ones going out, tell them how to ship their baggage, to be a fount of information for them here, where they are getting ready to sail for the land in which they will work. Another privilege is to meet those coming home on furlough. The problems of baggage are endless. Often mail is waiting for them, and if no friends or relatives are on hand, you are there to welcome them home again as a representative of the Board of Missions. You then help them on their way to wherever they are staying during their time at home. It is always good to hear, "See you next year!"

The other job, and it is *work*, is meeting the Crusade Scholars. Often, you are their first contact with the United States. You help bridge the difficult ordeal of customs and confusion of voices, sounds, and strange English words (though they know English) of a country that is in a hurry and not too concerned about the foreign person just landing. We start them on the next lap of their journey to the schools of their choice where they will study for one or two years. Some go by plane, some by train, and all is strange in a strange land. If possible we get someone to take them around San Francisco or make some contact with a person or a church here, in order to extend friendliness to help ease the awful loneliness they feel in these first days so many miles from home. Then we see them again as they return home, a year or even two later. The United States is an old story by then. However, boarding a ship and shipping one's belongings home is still a problem.

As a member of the Wesleyan Service Guild, it has been good to use many of my fellow members. We have one in the Travelers' Aid, who often helps us with students. We have one in Berkeley, a librarian, who has helped often with her car and cheery spirit to give the students and missionaries a trip around the city. Another helps in the office—one who is retired and can give odd hours. Every time I have a new problem and need a person, out comes the Wesleyan Service Guild list! Members always respond, for they believe in "Missions" too, and want to help where they can.

This is my job—even helping to find lost pieces of luggage or to fill orders. Routine? Yes, but I am a part of the missionary work and content to run the gamut of baggage, customs, reservations and just seeing people. I am glad I came!

LITERATURE and PUBLICATIONS

Mrs. C. C. Long, *Secretary of Literature and Publications*

LITERATURE WORKSHOP

This attractive, colorful, and informative method is suggested for use and distribution at Literature Workshops. Various colors were used for the subjects under consideration. All were stapled together on a heavy sheet of ecru mimeograph paper, 8½ by 11 inches, folded with the following words on the cover.

Literature Work Shop
—Dates—
"It's The Methodist Woman who has a World Outlook"

Opening the folder one found yellow paper 3¾ inches wide stapled to the bottom of the sheet. This sheet discussed "The Stewardship of Literature."—

Literature is what one has felt and expressed in words. Let us check the resources at our disposal and see how we may promote literature. We have a:

1. Stewardship of responsibility
2. Stewardship of opportunity
3. Stewardship of time
4. Stewardship of talents

Under this yellow sheet and extending above it was a pink sheet 4¾ inches in width, which outlined the duties of the Secretary of Literature as follows:

The Secretary of Literature shall be responsible for the distribution of literature in her local society. She shall make a careful study of all materials available. She shall promote the circulation of The Methodist Woman and World Outlook. She should be on the program committee. She must fill out a report twice a year to be sent to her district secretary. She should read to be well informed and attend all district meetings.

Next a white sheet 5¾ inches wide was headed

Who? Why? What? When?

Who needs literature?

1. All officers of the Woman's Society.
2. The Chairman of Committee on Program and her committee especially.
3. Leaders of World Friendship Girls.
4. All others who may be interested.

Why do we need literature?

1. To become familiar with our duties as Secretary of Literature.

When do we need literature?

1. To spark a program.
2. For displays at meetings.
3. To answer questions.
4. For inspiration and knowledge.

What tools do we need?

1. *Handbooks, Guides,* study books, maps, 20th Annual Report, The Methodist Woman, and World Outlook.

A light green sheet dealt with Promotion of Literature. This sheet's width was 6¾ inches and the content appears below:

1. Literature table at each general meeting.
2. Posters.
3. Skits—write up your own ideas.
4. Fashion shows.
5. Songs.
6. Table decorations.
7. Have free literature available at all times.
8. Collect old copies of World Outlook and give to church school for resource material.
9. Circulate used copies of both magazines and study books to your members.
10. Have a Woman's Society Library—
    a. have a copy of each magazine on file.
    b. have copies of each study book.

A yellow sheet 7¾ inches wide told "How to Send in Subscriptions."

Study carefully your subscription record book for expirations. White cards are sent to you each month, approximately six weeks before the expiration date. Secure renewals promptly. Simply check the white card as to type of renewal. All new subscriptions as well as renewals can be placed on the green order blank.

Summarize all your orders on the summary card and be sure to give your church account number. Return white cards with summary card, order blank and check or money order by the *fifteenth of the month* preceding expiration, to

Circulation Department
7820 Reading Road
Cincinnati 37, Ohio

A blue sheet 8¾ inches wide bore this acrostic:

Do you

Like to help every woman in your Woman's Society find the right piece of literature for a program or study class?

Introduce each new piece of literature to the one who has a special need for it?

Take free leaflets which fit the program or study to your society meetings?

Encourage every officer to subscribe to The Methodist Woman and World Outlook?

Radiate enthusiasm and praise for our magazines and literature?

Assume your responsibilities on the committees to which you belong?

Tell the members about all new literature?

Urge the use of *Handbooks, Annual Report* of the Woman's Division, *Program Book* and *Worship Booklet?*

Record accurately all subscriptions to The Methodist Woman in your subscription record book?

Engage in special campaigns or goals to increase the use of the magazines and literature?

Are you

Publishing the glad tidings of the superior quality of our literature and publications?

Using your own *Handbook* for the Secretary of Literature and Pub-

lications and other "tools" for your work?

Bestowing copies of the magazine and pieces of literature on new members of your society?

Labeling your subscription orders with your account number?

Interesting the leaders of children and young people in missionary materials?

Checking your Calendar of Activities in the *Handbook* and keeping up to date?

Arranging for literature and publications displays at meetings?

Trying to comply with suggestions from Literature Headquarters on financial arrangements?

Inviting more interest in the publications by using skits, bulletin boards, posters?

Ordering literature for meetings and study classes in time?

Noticing the suggestions for ordering given?

Sending accurate quarterly reports punctually?

And last and stapled beneath all the rest a sample report blank 9¾ inches wide in white.

The name of the one sending in this method has been misplaced. We shall be happy to give her a by-line if the information is supplied.

Items of Interest

"Stop Driving Us Crazy"

"Stop Driving Us Crazy" is a ten-minute humorous fantasy on a serious subject—the mounting toll of traffic accidents.

Produced by the Methodist Board of Temperance, Washington, D. C., in consultation with the National Safety Council and the President's Committee for Traffic Safety, the animated cartoon aims to encourage discussions by teen-age church and school groups of the application of Christian values in driving a car. Its hero is "Rusty," a little visitor from outer space who looks like a car. He can't communicate with "two legs," only with "beings who look like me, called cars."

This first animated film produced by a Methodist agency features top talent from the worlds of television, motion pictures, music and art. Rental prints, including discussion helps, are available at $6 through the twelve regional film libraries of The Methodist Publishing House. The original jazz music for "Stop Driving Us Crazy" was recorded on two sides of a 45 r.p.m. platter and sells for $1.25.

Filmstrip

A new filmstrip, "Next Steps in Religion" has just been released by the Television, Radio, and Film Commission of The Methodist Church in cooperation with the Department of the Christian Family of the General Board of Education. Although it is planned to help parents of children six, seven, and eight years of age teach religion in the home, the principles involved will be of interest to other parents.

The filmstrip in color is a sequel to "First Steps in Religion," released two years ago for parents of pre-school children, and so well received that a sequel was thought advisable. It will also be helpful to church-school teachers and leaders. The script was written by Lois Eddy McDonnell, with Emma Jane Kramer White as consultant.

"Next Steps in Religion" is available for purchase only ($10 which includes filmstrip, record, and leader's guide). Order from The Methodist Publishing House serving your territory.

(Continued from page 25)

Indiana; Mrs. J. N. Rodeheaver, Winona Lake, Indiana; Mrs. Henry Rehm, Shipshewana, Indiana.

NORTH IOWA: Mrs. Robert C. Armstrong, Cedar Rapids, Iowa.

NORTHWEST INDIANA: Mrs. Frank Kirkpatrick, Lafayette, Indiana; Mrs. Kyle B. Fouts, Lafayette, Indiana.

ROCK RIVER: Miss Blanche Rutledge, Chicago, Illinois; Mrs. A. B. Pfeiffer, Aurora, Illinois.

SOUTH IOWA: Mrs. L. J. Millen, Coin, Iowa.

SOUTHERN ILLINOIS: Mrs. George A. Guard, Equality, Illinois.

WEST WISCONSIN: Mrs. H. F. Cunningham, Monroe, Wisconsin.

WISCONSIN: Mrs. E. H. Boettcher, Wausau, Wisconsin; Mrs. Laurence M. Perkins, Elm Grove, Wisconsin.

South Central

CENTRAL KANSAS: Mrs. Kenneth L. McGill, Canton, Kansas; Mrs. Merl Rosel, Lakin, Kansas; Mrs. John King, Phillipsburg, Kansas.

KANSAS: Mrs. C. O. Newmaster, Richmond, Kansas.

LOUISIANA: Mrs. L. B. Kilpatrick, Shreveport, Louisiana.

MISSOURI: Mrs. Clyde Kirk, Plattsburg, Missouri.

NEBRASKA: Mrs. A. R. Marquardt, Lincoln, Nebraska.

NEW MEXICO: Mrs. Charles Marshall, Albuquerque, New Mexico.

NORTH TEXAS: Mrs. Tom George, Plano, Texas.

NORTHWEST TEXAS: Mrs. E. T. Pittard, Anson, Texas.

OKLAHOMA: Mrs. W. D. Ford, Lawton, Oklahoma.

ST. LOUIS: Mrs. C. G. Kane, St. Louis, Missouri.

SOUTHWEST MISSOURI: Mrs. Willis L. Perryman, Kansas City, Missouri; Mrs. Dewey H. Jones, Kansas City, Missouri.

SOUTHWEST TEXAS: Mrs. C. A. Barr, Austin, Texas.

TEXAS: Mrs. W. E. Horton, Houston, Texas; Mrs. M. Faubion, Houston, Texas.

Western

CALIFORNIA-NEVADA: Mrs. Earle L. Menker, Oakland, California; Mrs. James P. Howell, San Francisco, California; Mrs. Helen Null, Santa Rosa, California.

PACIFIC NORTHWEST: Mrs. W. B. Dingle, Sr., Dayton, Washington.

SOUTHERN CALIFORNIA-ARIZONA: Mrs. Edwin A. Ingham, South Pasadena, California.

In Memoriam

Miss Edith Park, retired missionary to Mexico, died November 14, 1959, in San Antonio, Texas, after a long illness. Born May 18, 1870, in Galveston, Texas, Miss Park was educated in that city. In 1896 she was commissioned as a missionary and was supported by the Texas Conference.

She was a volunteer worker in Laredo Seminary from 1883-1896. Her appointments as a missionary included work at Holding Institute, Laredo; Colegio Palmore, Chihuahua; Colegio Roberts, Saltillo; and loaned to the Department of Work in Home Fields for two years work at the Effie Eddington School for Girls.

Miss Park was retired in 1934, but resided in Saltillo for six years. In 1940 she moved to San Antonio where she made her home with her foster daughter, Luz Aguilar Heldt and her husband, Louis Heldt.

Holding her membership in La Trinidad, the Mexican Methodist Church, she was at home among many former pupils and friends. Her complete devotion to the Mexican people endeared her to them and her influence will live on in the lives of those whom she touched.

Miss Emma M. Knox, retired missionary to China, died December 5, 1959, at Alta Bates Hospital, Berkeley, California.

She sailed to China for the first time in 1906, and spent thirty-seven years there, serving as an educational-evangelistic missionary at Peking, as supervisor of a primary school; Shanghai as hostess at the home for missionaries, and in Peiping in the Thompson Training School.

Like so many other China missionaries she was interned for a number of months at Chapei Internment Camp in Shanghai. In December, 1943, she arrived in the United States on the Gripsholm.

Since her retirement in 1945, she has made her home in Berkeley where she has continued to be interested in the missionary activities around the world.

A service of commemoration was held for her at the Trinity Methodist Church, Berkley, December 13.

Miss Grace Elizabeth Merwin was born born February 24, 1872, the daughter of the late Harrison B. and Sarah J. Merwin of Bridgewater, Connecticut. She entered the Brooklyn Deaconess Training School in 1913 and was licensed and consecrated as a deaconess by the New York East Annual Conference in 1915.

During her probation years, which began in 1913, Miss Merwin was appointed to serve at Warren Street Methodist Church, Brooklyn, New York. She served as a full-time worker in this appointment until her retirement in 1941. Because of her love for the people of the community she continued for several years as a part-time worker following retirement.

Miss Merwin died December 27, 1959, at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, where she had resided since 1945.

Miss Cornelia Farrington, a resident of Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, died January 3, 1960, following a long illness. Interment took place at Kensico, New York.

Miss Farrington, born in New York City, April 7, 1868, was graduated from Hunter College in the Class of 1886 and taught in the public schools of New York City for four years. From 1900 to 1912, she conducted a private school in New York City.

Following her training in the Brooklyn Deaconess Training School, Miss Farrington was licensed and consecrated as a deaconess by the New York East Annual Conference in 1915. She was appointed as a probation deaconess in 1913 to the Brooklyn Industrial School (a community center) and served there until she was appointed as a parish deaconess in 1917 to the Bushwick Avenue Methodist Church, Brooklyn, New York. In 1921, Miss Farrington was appointed superintendent of the Brooklyn Industrial School and served in that capacity until her retirement in 1936 when she entered Bancroft-Taylor Rest Home.

Miss Lucinda Belle Overman, age 77, retired missionary to Korea, died at Robincroft Rest Home, Pasadena, California, January 2, 1960.

She was born in Bloomfield, Indiana, July 28, 1882, and received her A.B. degree from Indiana University in 1913. Prior to becoming a missionary she taught in country and consolidated schools.

Miss Overman sailed for Korea in 1917 under the auspices of the Northwestern Branch of the Woman's Foreign Missionary Society. During her twenty-two years as a missionary to Korea she served as supervisor of schools in Cehmpulpo, and also did evangelistic work in Inchun. In 1939 Miss Overman retired due to severe arthritis which in spite of treatment became progressively worse. For the past several years she had been confined to a wheel chair.

Before joining the Robincroft family, Miss Overman had resided in Glendale, California.

Sympathy is extended to Mrs. E. J. Badgett in the death of her husband in New Orleans, Louisiana. Mrs. Badgett is a member of the Woman's Division.

Recent Arrivals From:

AFRICA: *Southern Rhodesia*—Misses Sarah King, R.R. 2, Box 388, Fillmore, California; Clara Nutting, M.D., South East Street, Amherst, Massachusetts; Miss Jenny Larsen, R.N. via Norway; Miss Edith Parks (Regular).

INDIA—Miss Pearl E. Palmer, Greene County, Cornwallville, New York.

KOREA—Miss Sadie Maude Moore (Regular), c/o Mrs. H. D. Dadisman, Jefferson, Georgia.

SOUTHEAST ASIA: *Taiwan*—Miss Ortha Lane, 1516 20th Street, Huntsville, Texas. *Malaya*—Miss Helen Loomis (Regular) c/o Miss Clara M. French, 475 Riverside Drive, New York 27, N. Y.

LATIN AMERICA: *Brazil*—Miss Mary Helen Clark (Regular).

ANNUITY RATES (One Person)*

SINGLE LIFE

Adopted by Conference on Gift Annuities, October 4, 1955

Age up to	Rate	up to	Rate
30	3.0%	61	4.6%
31	3.0	62	4.7
32	3.0	63	4.8
33	3.0	64	4.9
34	3.0	65	5.0
35	3.0	66	5.1
36	3.1	67	5.2
37	3.2	68	5.3
38	3.3	69	5.4
39	3.4	70	5.5
40	3.5	71	5.7
41	3.6	72	5.8
42	3.6	73	6.0
43	3.7	74	6.1
44	3.7	75	6.3
45	3.7	76	6.5
46	3.8	77	6.7
47	3.8	78	6.9
48	3.9	79	7.1
49	3.9	80	7.4
50	3.9	81	7.4
51	4.0	82	7.4
52	4.0	83	7.4
53	4.1	84	7.4
54	4.1	85	7.4
55	4.2	86	7.4
56	4.3	87	7.4
57	4.3	88	7.4
58	4.4	89	7.4
59	4.5	90 and Over	7.4
60	4.5		

* In determining age, reckon from nearest birthday. Note that the rate depends upon the age at which the Annuitant secures the Annuity Agreement.

For particulars write to the Treasurer of the Woman's Division, Room 1436, 475 Riverside Drive, New York 27, New York.

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1959-1960	Total Pledged 1959-1960	Youth	Children	Total on Appropriations 1959-1960
Central:							
Central Alabama	$ 420.05	$ 34.00	$ 454.05	$ 1,600.00	$ 8.00		$ 462.05
Central West	475.00	46.60	521.60	2,000.00	136.50	$ 42.50	700.60
Delaware	5,861.25	250.00	6,111.25	12,000.00			6,111.25
East Tennessee				1,350.00			
Florida	725.00	62.50	787.50	1,650.00	30.65		818.15
Georgia	396.19	10.00	406.19	7,000.00	16.50		422.69
Lexington	5,850.00	1,550.00	7,400.00	12,500.00	35.00	35.00	7,470.00
Louisiana	1,690.00	133.00	1,823.00	4,800.00	5.00	5.00	1,833.00
Mississippi	452.00	26.00	478.00	5,365.00			478.00
North Carolina	502.76	45.41	548.17	2,800.00	63.16	22.25	633.58
South Carolina	1,964.50	16.50	1,981.00	5,200.00	83.00		2,064.00
Southwest	384.50		384.50	1,750.00	23.53	3.00	411.03
Tennessee	575.00	104.25	679.25	3,300.00	23.00		702.25
Texas	1,532.50	150.00	1,682.50	3,300.00	227.00	19.50	1,929.00
Upper Mississippi	295.00	10.00	305.00	1,200.00	53.40	5.00	363.40
Washington	2,059.73	899.13	2,958.86	11,700.00	202.54	53.25	3,214.65
West Texas	1,029.66	25.00	1,054.66	2,600.00	29.00	7.50	1,091.16
Central Jurisdiction	76.10		76.10				76.10
Total	24,289.24	3,362.39	27,651.63	80,115.00	936.28	193.00	28,780.91
North Central:							
Detroit	47,892.49	1,282.53	49,175.02	176,300.00	2,815.36	138.03	52,128.41
Illinois	86,057.61	3,841.25	89,898.86	193,154.00	4,415.48	436.52	94,750.86
Indiana	48,980.60	3,133.55	52,114.15	125,500.00	3,022.00	369.00	55,505.15
Michigan	34,610.20	1,008.20	35,618.40	110,000.00	2,404.44	206.68	38,229.52
Minnesota	33,723.63	1,055.06	34,778.69	105,000.00	2,181.00	367.00	37,326.69
North Dakota	9,118.80	75.00	9,193.80	26,500.00	454.50	48.00	9,696.30
North Indiana	47,486.40	2,218.97	49,705.37	150,000.00	3,111.00	513.00	53,329.37
North Iowa	41,339.78	777.00	42,116.78	177,750.00	4,830.56	282.04	47,229.38
North-East Ohio	86,420.02	2,154.12	88,574.14	260,000.00	5,058.98	701.81	94,334.93
Northwest Indiana	23,969.50	941.98	24,911.48	86,000.00	2,066.91	183.36	27,161.75
Ohio	107,260.36	5,256.78	112,517.14	354,700.00	10,981.27	1,222.94	124,721.35
Rock River	74,477.03	2,252.07	76,729.10	232,678.00	3,557.00		80,286.10
South Dakota	16,137.61	447.80	16,585.41	41,900.00	1,669.29		18,254.70
South Iowa	51,195.27	4,438.23	55,633.50	140,000.00	5,446.57	250.45	61,330.52
Southern Illinois	27,493.54	4,117.81	31,611.35	67,500.00	1,303.86	222.79	33,138.00
West Wisconsin	17,693.76	584.56	18,278.32	46,750.00	1,930.38	55.61	20,264.31
Wisconsin	19,452.68	741.50	20,194.18	66,800.00	1,096.58	31.99	21,322.75
North Central Jurisdiction							
Total	773,309.28	34,326.41	807,635.69	2,360,532.00	56,345.18	5,029.22	869,010.09
Northeastern:							
Baltimore	46,122.34	1,611.00	47,733.34	136,000.00	3,311.60	184.67	51,229.61
Central New York	15,096.20	126.96	15,223.16	56,000.00	1,098.00	24.00	16,345.16
Central Pennsylvania	17,322.74	220.45	17,543.19	60,000.00	1,734.86	201.21	19,479.26
Erie	30,570.55	160.00	30,730.55	92,000.00	523.24	297.97	31,551.76
Genesee	15,144.90	717.50	15,862.40	74,000.00	1,739.05	86.50	17,687.95
Maine	4,223.95	10.00	4,233.95	10,500.00	213.33		4,447.28
New England	15,520.05		15,520.05	40,000.00	2,221.62		17,741.67
New England Southern	8,267.37		8,267.37	27,000.00	284.75	2.50	8,554.62
New Hampshire	2,690.98	20.00	2,710.98	8,700.00	144.93	26.32	2,882.23
New Jersey	21,269.86	308.50	21,578.36	63,000.00	2,479.27	163.31	24,220.94
New York	12,987.81	2,011.82	14,999.63	44,500.00	399.58	16.92	15,416.13
New York East	25,995.42	1,457.71	27,453.13	61,500.00	1,994.76	49.77	29,497.66
Newark	31,761.35	1,068.15	32,829.50	83,400.00	1,602.26	17.50	34,449.26
Northern New York	9,723.80	47.00	9,770.80	31,750.00	580.97	45.25	10,397.02
Peninsula	22,433.70	96.36	22,530.06	51,000.00	1,534.50	85.16	24,149.72
Philadelphia	31,195.96	1,513.43	32,709.39	112,000.00	1,196.58	170.19	34,076.16
Pittsburgh	51,940.29	1,232.16	53,172.45	111,600.00	1,616.94	401.58	55,190.97
Puerto Rico Provisional				100.00			
Troy	25,267.39	507.65	25,775.04	60,000.00	848.17		26,623.21
West Virginia	62,348.44	4,902.01	67,250.45	140,000.00	3,258.12	265.45	70,774.02
Wyoming	25,957.47	411.50	26,368.97	57,500.00			26,368.97
Northeastern Jurisdiction	251.45		251.45				251.45
Total	476,092.02	16,422.20	492,514.22	1,320,550.00	26,782.53	2,038.30	521,335.05
South Central:							
Central Kansas	56,734.94	4,676.35	61,411.29	181,000.00	3,282.40	301.64	64,995.33
Central Texas	39,881.50	9,210.72	49,092.22	96,000.00	2,106.84	134.81	51,333.87
Indian Mission	628.65		628.65	1,450.00	9.00	1.02	638.67
Kansas	25,624.49	2,468.52	28,093.01	110,000.00	1,390.00	363.00	29,846.01
Little Rock	29,377.92	5,994.76	35,372.68	79,500.00	1,802.98	54.52	37,230.18

FIRST SIX MONTHS 1959—1960

OF MISSIONS—THE METHODIST CHURCH
Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1958-1959	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
	$ 462.05		$ 22.20	$ 25.18				$ 509.43
$ 1,133.75	700.60			33.00				733.60
5,450.00	3,611.25	$ 2,500.00	15.75	248.00		$ 20.00		6,395.00
466.54								
814.00	818.15		95.11	32.50	$ 25.00			970.76
495.35	422.69		13.00	57.00				492.69
4,211.88	7,470.00		205.00	305.15	607.00	20.00		8,607.15
1,221.71	1,833.00		94.83	201.00		6.00		2,134.83
590.25	478.00		99.00	72.40				649.40
746.12	633.58		80.05	65.86		7.00		786.49
2,100.22	2,064.00		28.75	69.00				2,161.75
346.89	411.03		56.45	148.00		2.00		617.48
856.00	702.25		85.00	62.00		6.00		855.25
1,865.50	1,929.00		150.00	94.85		12.00		2,185.85
175.00	363.40		33.50	42.50		5.00		444.40
2,997.86	3,214.65		297.09	337.35	28.45	20.00		3,897.54
1,157.00	1,091.16		22.93	73.00	13.20	6.00		1,206.29
	76.10							76.10
24,628.07	26,280.91	2,500.00	1,298.66	1,866.79	673.65	104.00		32,724.01
54,995.67	52,128.41		232.38	4,867.52	1,138.42	98.00		58,464.73
93,580.03	74,850.86	19,900.00	2,629.30	18,790.83	1,385.82			117,556.81
52,485.63	54,005.15	1,500.00	1,156.67	6,911.52	548.87	69.54		64,191.75
35,917.91	30,679.52	7,550.00	218.64	6,895.21	399.00	74.67		45,817.04
35,435.64	36,755.04	571.65	139.19	5,633.22	2,169.19	72.41		45,340.70
9,235.59	9,696.30		268.19	2,145.50	92.00			12,201.99
55,530.73	53,329.37		477.82	4,913.90	657.65	67.67		59,446.41
60,782.54	45,362.74	1,866.64	142.18	6,002.05	4,500.78			57,874.39
89,703.50	88,834.97	5,499.96	632.16	10,547.42	1,045.27	130.27		106,690.05
25,842.02	27,161.75		205.51	2,824.00	1,092.75	50.40		31,334.41
124,130.34	124,721.35		1,025.70	10,902.59	1,927.20		$ 250.00	138,826.84
75,829.50	77,568.10	2,718.00	537.85	8,121.00	8,419.05			97,364.00
15,729.55	18,254.70		774.61	2,484.24	15.00	25.00		21,553.55
56,630.59	56,745.56	4,584.96	796.95	10,850.31	6,398.84	103.45		79,480.07
29,842.67	33,138.00		287.26	5,882.31	620.30	38.81		39,966.68
19,260.03	20,264.31		633.55	2,892.56	342.64	31.61		24,164.67
23,213.93	21,322.75		265.94	2,981.94	426.82	42.85		25,040.30
165.00					1,154.25			1,154.25
858,310.87	824,818.88	44,191.21	10,423.90	113,646.12	32,333.85	804.68	250.00	1,026,468.64
50,176.23	35,929.61	15,300.00	552.27	5,521.26	3,540.60			60,843.74
17,321.69	16,345.16		59.47	1,502.20	506.00	45.00		18,457.83
21,183.97	13,520.11	5,959.15	150.96	3,034.00	680.82			23,345.04
31,455.74	28,960.88	2,590.88	74.82	3,200.48	999.65			35,826.71
17,137.87	15,737.95	1,950.00	152.11	1,268.43	185.00			19,293.49
3,488.86	4,447.28		346.19	552.25				5,345.72
16,425.38	11,341.71	6,399.96	28.44	2,662.46	1,210.00			21,642.57
7,500.34	6,604.62	1,950.00	90.56	1,223.45	496.36	19.52		10,384.51
2,471.01	2,882.23		368.17	452.25				3,702.65
24,153.49	21,228.44	2,992.50	1,115.91	3,311.22	33.75	89.80		28,771.62
16,365.63	15,416.13		258.56	1,868.08	291.91	70.00		17,904.68
26,920.78	27,172.66	2,325.00	881.18	2,288.90	358.50			33,026.24
32,272.59	34,449.26		436.63	1,727.31	583.00			37,196.20
9,736.23	10,097.02	300.00	352.08	317.00	225.00			11,291.10
23,026.63	18,479.72	5,670.00	223.38	2,096.34	262.80			26,732.24
34,816.80	24,026.16	10,050.00	521.82	4,427.93				39,025.91
52,510.28	42,740.97	12,450.00	3,311.51	5,342.02	379.25		171.36	64,395.11
			230.87	6.00				236.87
25,628.93	26,623.21		562.74	2,213.90	130.00			29,529.85
73,714.32	65,674.02	5,100.00	4,365.46	6,734.12	10.00	84.14		81,967.74
23,347.92	21,368.99	4,999.98	191.84	2,577.23	90.83	45.00		29,273.87
205.00	251.45							251.45
509,859.69	443,297.58	78,037.47	14,274.97	52,326.83	9,983.47	353.46	171.36	598,445.14
61,256.49	64,420.35	574.98	306.92	5,525.91	86.40			70,914.56
45,350.36	51,333.87		2,079.95	5,317.16	563.61	35.82		59,330.41
520.26	638.67		76.58	44.89	30.00			790.14
30,771.24	29,846.01		576.52	4,669.60	1,140.00			36,232.13
36,240.67	37,230.18		1,564.28	2,689.80	222.40	30.64		41,737.30

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD
Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1959-1960	Total Pledged 1959-1960	Youth	Children	Total on Appropriations 1959-1960
South Central (Continued):							
Louisiana	$ 41,211.91	$ 6,377.95	$ 47,589.86	$ 106,975.00	$ 1,861.78	$ 63.60	$ 49,515.24
Missouri	19,480.38	1,878.86	21,359.24	52,000.00	896.00	98.08	22,353.32
Nebraska	57,164.25	1,726.69	58,890.94	184,800.00	1,611.67	193.29	60,695.90
New Mexico	12,789.07	2,570.93	15,360.00	29,000.00	641.47	63.42	16,064.89
North Arkansas	22,081.30	7,015.70	29,097.00	58,700.00	1,273.09	29.46	30,399.55
North Texas	40,558.08	7,673.49	48,231.57	122,768.00	3,117.46	63.82	51,412.85
Northwest Texas	29,823.77	5,589.22	35,412.99	80,000.00	3,418.25	71.12	38,902.36
Oklahoma	66,009.46	10,855.02	76,864.48	179,485.00	3,903.25		80,767.73
Rio Grande	525.32	25.00	550.32	1,500.00	41.25	9.93	601.50
St. Louis	27,531.60	3,770.95	31,302.55	87,500.00	829.12	39.36	32,171.03
Southwest Missouri	32,411.95	4,773.78	37,185.73	90,400.00	1,600.80	161.70	38,948.23
Southwest Texas	46,147.36	8,726.19	54,873.55	122,000.00	1,312.29	578.59	56,764.43
Texas	73,420.40	12,131.48	85,551.88	182,000.00	5,152.49	310.24	91,014.61
South Central Jurisdiction	408.50	15.00	423.50				423.50
Total	621,810.85	95,480.61	717,291.46	1,765,078.00	34,250.14	2,537.60	754,079.20
Southeastern:							
Alabama-West Florida	35,572.16	5,872.13	41,444.29	95,000.00	974.61	77.24	42,496.14
Cuba Mission				500.00			
Florida	83,337.48	10,605.73	93,943.21	170,000.00	5,822.90	229.06	99,995.17
Holston	58,325.66	11,279.25	69,604.91	143,500.00	6,469.53	207.05	76,281.49
Kentucky	26,338.31	5,589.28	31,927.59	80,000.00	1,555.40	127.39	33,610.38
Louisville	25,967.00	3,798.48	29,765.48	73,200.00	2,448.58	107.78	32,321.84
Memphis	35,317.98	8,965.01	44,282.99	93,150.00	1,857.63	176.45	46,317.07
Mississippi	29,676.96	6,935.61	36,612.57	80,000.00	1,145.06	56.81	37,814.44
North Alabama	44,279.03	9,339.58	53,618.61	110,000.00	4,589.85	159.58	58,368.04
North Carolina	44,373.07	5,882.10	50,255.17	140,150.00	4,286.22	473.14	55,014.53
North Georgia	73,080.00	17,500.00	90,580.00	185,000.00	4,177.94	384.21	95,142.15
North Mississippi	22,613.36	4,281.98	26,895.34	62,200.00	2,457.11	81.42	29,433.87
South Carolina	72,202.24	9,544.71	81,746.95	160,000.00	3,209.52	388.27	85,344.74
South Georgia	57,008.23	8,507.08	65,515.31	143,000.00	2,299.84	169.23	67,984.38
Tennessee	40,603.19	7,836.36	48,439.55	107,000.00	3,773.04	199.67	52,412.26
Virginia	106,908.18	9,612.65	116,520.83	240,000.00	7,459.34	444.32	124,424.49
Western North Carolina	59,375.66	12,439.84	71,815.50	165,000.00	2,463.06	94.17	74,372.73
Southeastern Jurisdiction							
Total	814,978.51	137,989.79	952,968.30	2,047,700.00	54,989.63	3,375.79	1,011,333.72
Western:							
Alaska Mission	1,088.25	50.00	1,138.25	2,012.00	25.50		1,163.75
California-Nevada	54,327.96	7,177.44	61,505.40	115,100.00	2,354.67	115.31	63,975.38
Hawaii Mission	600.00	25.00	625.00	2,200.00	124.94		749.94
Idaho	6,780.59	194.64	6,975.23	17,195.00	558.96	20.91	7,555.10
Montana	8,311.54	298.80	8,610.34	21,000.00	1,322.89	19.00	9,952.23
Oregon	21,161.48	2,010.09	23,171.57	55,350.00	2,341.89	7.50	25,520.96
Pacific Japanese Provisional	400.00	125.00	525.00	1,250.00	102.69		627.69
Pacific Northwest	30,918.67	3,500.93	34,419.60	80,500.00	1,237.84	78.88	35,736.32
Rocky Mountain	29,233.21	2,948.22	32,181.43	67,000.00	1,745.35	129.74	34,056.52
Southern California-Arizona	105,868.55	9,246.42	115,114.97	265,000.00	5,650.59	106.78	120,872.34
Western Jurisdiction	114.54		114.54				114.54
Total	258,804.79	25,576.54	284,381.33	626,607.00	15,465.32	478.12	300,324.77
Total from Conferences	2,969,284.69	313,157.94	3,282,442.63	8,200,582.00	188,769.08	13,652.03	3,484,863.74
Other Income for Appropriations:							
Deaconess Pension Fund							31,909.08
Enrolled Home Missionary Pension Fund							719.19
Interest Income Allocated from Permanent and Restricted Funds							
Miscellaneous Gifts for Appropriations							11,231.03
							43,859.30
Grand Total	$2,969,284.69	$313,157.94	$3,282,442.63	$8,200,582.00	$188,769.08	$13,652.03	$3,528,723.04

FIRST SIX MONTHS 1959—1960

OF MISSIONS—THE METHODIST CHURCH
Treasurer

Total on Appropriations 1958-1959	Appropriations		DIVISION OF TOTAL RECEIPTS					
	General	Conference Work	Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
$ 47,783.46	$ 49,515.24		$ 312.59	$ 8,692.01	$ 57.50	$ 80.02		$ 58,657.36
21,376.50	22,353.32		1,824.07	3,689.82	1,285.91	30.46		29,183.58
55,405.71	51,365.96	$ 9,329.94	157.64	6,558.01	483.27			67,894.82
14,978.74	16,064.89		2,953.92	5,168.36	105.00			24,292.17
29,250.00	30,399.55		3,677.66	5,051.91	150.00	35.18		39,314.30
52,758.90	51,412.85		5,874.47	5,385.80	663.77	44.69		63,381.58
38,419.34	38,902.36		247.48	5,369.58	3,321.96			47,841.38
79,240.75	80,767.73		7,258.98	11,948.68	7,912.57	78.60		107,966.56
494.29	601.50		410.19	167.45		5.67		1,184.81
42,232.58	32,171.03		1,906.76	4,722.07	2.00	36.75		38,838.61
32,501.79	38,948.33		1,445.54	5,336.58	424.43	41.91		46,196.69
56,407.45	56,764.43		6,080.79	8,148.20	348.23	46.72		71,388.37
84,032.03	91,014.61		2,041.90	10,859.63	296.25	130.76		104,343.15
410.00	423.50							423.50
729,430.56	744,174.28	9,904.92	38,796.24	99,345.46	17,093.30	597.22		909,911.42
41,116.28	42,496.14		7,310.87	4,049.26	53.00			53,909.27
311.77								
96,059.42	99,995.17		5,658.57	14,416.79	8,937.82	300.00		129,308.35
70,996.46	76,281.49		10,269.32	8,073.52	6,129.61	76.35		100,830.29
30,318.79	33,610.38		3,979.26	2,899.79	239.55	31.25		40,760.23
30,057.11	32,321.84		4,216.13	3,931.60	3,600.00	27.31		44,096.88
44,473.80	46,317.07		7,837.68	5,350.28	3,634.27			63,139.30
36,778.06	37,814.44		6,469.27	2,601.44	300.00	25.49		47,210.64
52,823.80	56,868.04	1,500.00	267.55	7,311.10	6,127.94			72,074.63
54,320.35	55,014.53		5,010.49	9,596.32	15,710.00	84.90		85,416.24
89,518.59	95,142.15		7,031.85	9,970.60	5,539.29	80.00		117,763.89
26,327.14	29,433.87		5,608.12	2,388.70	434.26	26.38		37,891.33
80,592.00	84,594.74	750.00	4,376.00	7,344.25	1,388.38	77.32		98,530.69
66,528.84	67,984.38		5,940.55	6,617.06	2,150.00	51.28		82,743.27
50,133.88	42,412.30	9,999.96	1,129.11	3,827.10	745.32	37.87		58,151.66
119,255.40	122,424.49	2,000.00	5,970.38	10,818.75	19,800.00	126.35		161,139.97
79,420.08	74,372.73		5,933.87	18,322.44	18,924.65			117,553.69
15.00					403.63			403.63
969,046.77	997,083.76	14,249.96	87,009.02	117,519.00	94,117.72	944.50		1,310,923.96
1,135.62	1,163.75		42.35	178.00		1.00		1,385.10
61,337.62	62,075.38	1,900.00	2,268.20	7,829.47	1,126.53	64.64		75,264.22
754.43	749.94			45.75				795.69
8,551.36	7,555.10		521.65	1,815.65	72.00	12.16		9,976.56
10,702.05	9,952.23		626.07	1,095.39		15.18		11,688.87
25,163.64	22,770.96	2,750.00	1,206.85	2,624.67	126.40	31.77		29,510.65
688.51	627.69		234.49	134.75				996.93
32,152.15	35,336.32	400.00	1,255.26	5,094.69	764.00	46.07		42,896.97
29,602.54	32,956.54	1,099.98	962.98	6,140.50	1,188.26	54.62		42,402.88
114,169.95	117,722.34	3,150.00	3,655.49	14,913.33	24,795.52	119.21		164,355.89
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34,365.89	31,909.08							31,909.08
296.33	719.19							719.19
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The Challenge of Home Missions. A pictorial booklet on the over-all work of the Department of Work in Home Fields of the Woman's Division. 50 cents.

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Plays

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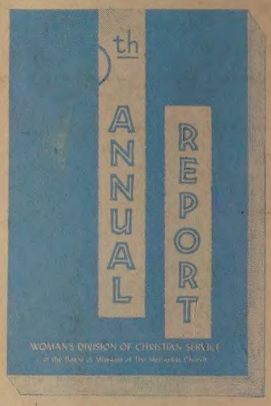

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